Christian Courier

51st Year of Publication

July 19, 1996/No. 2494

A Reformed Weekly

REDEEMER COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36 JUL 22 1996

Trinity Western denied approval for its teacher ed program

Stand against homosexual behavior raised as issue

LANGLEY, B.C. (TWU) — At a special meeting on June 29, the British Columbia College of Teachers (BCCT) made an unexpected decision to deny Trinity Western University's application to operate the final year of its elementary teacher education program.

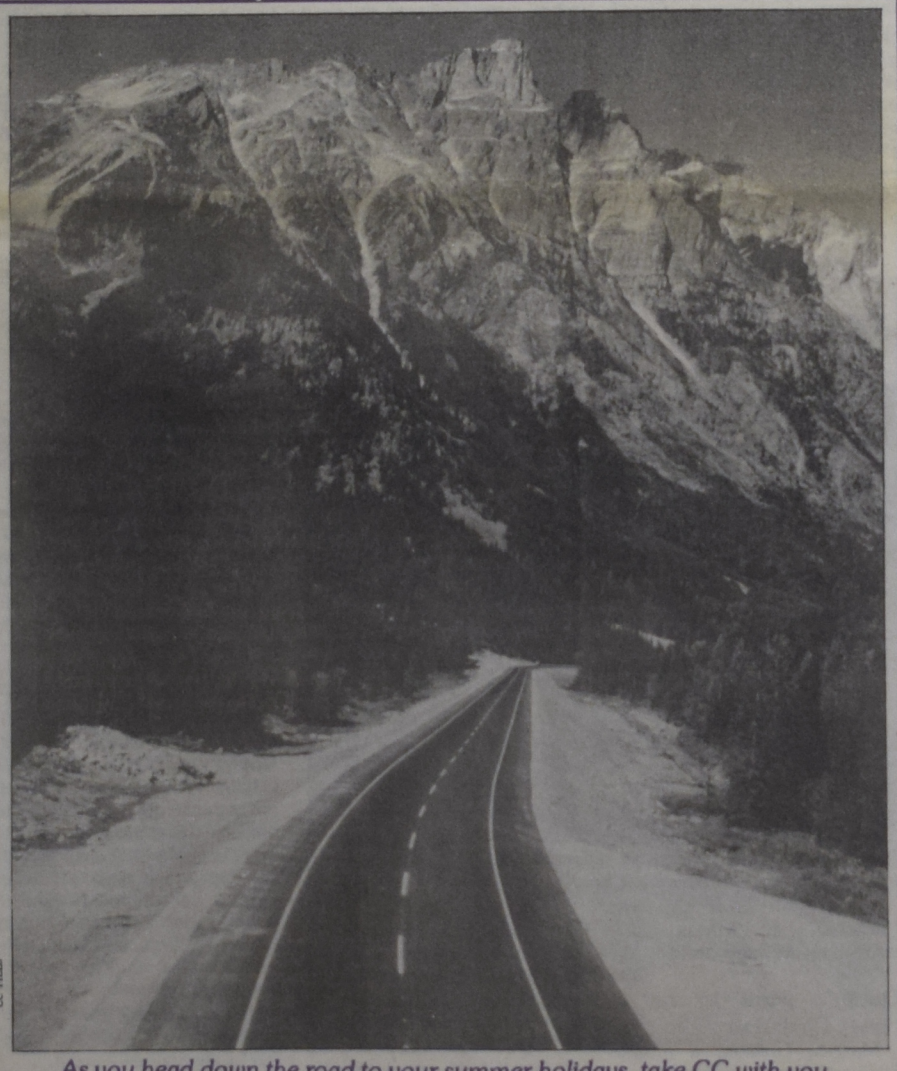
This decision reversed the recommendation for a kindergarten to Grade 7 program made by the three-person BCCT program approval team which had visited Trinity Western in March. That recommendation was subsequently endorsed by the larger BCCT teacher education programs committee.

The BCCT is the provincially appointed body to which the province's prospective teachers must apply for certification. As the final year of preparation, students must attend a program approved by the BCCT to receive a teaching certificate valid in B.C.'s public schools. Currently, TWU education students attend modules operated by Simon Fraser University.

Goes against its own recommendations

In spite of both recommendations, on May 17 the Council of BCCT passed a motion to deny Trinity Western's application. Since both the program approval team and the teacher education programs committee had

See **TRINITY-WESTERN** *p.2..*



CC FILES

As you head down the road to your summer holidays, take CC with you. Our road to summer story reading starts in this issue (p. 10).

World leaders protest death sentence for Kuwaiti man who embraced Christianity

KUWAIT CITY, Kuwait (EP) — Political and religious leaders around the world have denounced a Kuwait court's ruling that Kuwaiti citizen Robert Hussein should be killed for converting to the Christian faith.

Faxes are flooding Kuwaiti government offices. Signed by members of the parliaments in Canada and throughout Europe, and by members of the U.S. Congress, the letters protest the death sentence, saying that it violates international standards for individual freedom.

Human rights advocates are also seeking former U.S. President George Bush to intervene with Crown Prince Shaikh Saad, who is his close friend.

Earlier this year, 45-year-old Robert Hussein was forced to appear before a religious court in Kuwait without legal representation. In February the Islamic court ruled that Hussein

See **KUWAITI** *page 2...*

In this Issue

Phenomenon is a kinder, gentler summer movie ..... p. 7
Who would steal the 'faces of God?' .... p. 10

LIBRARY REDEEMER COLLEGE
777 HWY #53 EAST
ANCASTER, ON
L9K 1J4
Dec 96

News

Trinity-Western's community standards criticized

... continued from page 1

concluded that TWU met the criteria and the reasons for denial were unclear, Trinity Western asked for clarification. BCCT's registrar, Marie Kerchum replied that she was "unable to further elaborate or reconstruct the rationale adopted by the college." The council agreed to review its decision on June 14.

At the review, Dr. Harro Van Brummelen, TWU's assistant dean for social sciences and education, argued that it was clear from BCCT's program approval team support that TWU's proposed program would meet all stipulated criteria. He also pointed out that many of TWU's teacher education graduates work successfully in public, First Nations and Christian schools in British Columbia as well as throughout the world.

CC FILES

Dr. Harro Van Brummelen

Selective about 'community standards'

The main focus of the June 14 meeting became Trinity Western's community standards. TWU has a "lifestyle clause" and the council objected to the condition that students agree not to participate in homosexual behavior while involved in TWU's program. Other behavioral guidelines such as those pertaining to substance abuse and extramarital sex were not raised as matters of concern.

Trinity Western's provincial charter stipulates that it will teach from a Christian viewpoint. Van Brummelen pointed out to the BCCT that students voluntarily choose to enrol at TWU and, while the university welcomes students of any race, color or creed, it provides a Christian environment for its students. Therefore, the university asks them to commit themselves to standards of behavior that reflect a Christian lifestyle while enrolled at TWU. The B.C. Human Rights Act allows religiously based educational institutions to uphold such standards.

Inconsistent decision

Van Brummelen argued that the public interest would be well served by TWU's distinctively Christian teacher education program, particularly since it is based on values such as responsibility, integrity and compassion that form the basis of a democratic society.

BCCT program approval criteria make no reference to admission standards other than academic standards and suitability for teaching. Van Brummelen also noted that BCCT already issues teaching certificates to graduates of other institutions with similar world view and admission policies. The majority of the programs of the Coalition of Christian Colleges — TWU is one of the larger members — are acceptable to the BCCT.

After meeting for several hours on June 14, the BCCT council deferred its decision to a special meeting called for June 29, where it confirmed its earlier decision.

In response to the BCCT's decision, Van Brummelen noted that the question of whether TWU met the requirements was not the issue the BCCT council had focused on. "The central question has been whether the B.C. College of Teachers is willing to allow a distinctive voice — a voice that represents a significant portion of the population of the province — to participate fully in schooling, as it has every right to do in a democratic society. The issue has been whether the BCCT is willing to extend tolerance to points of view with which some of its members disagree."

Trinity Western's education program began in 1985. A proposal for TWU to operate the final year of its program was first tabled with the college in January of 1988. In late 1994, criteria for approving such programs were established.

Preparing competent, principled teachers

The program approval team in its report gave evidence of TWU graduates serving successfully in B.C. schools. An estimated 170 teachers in B.C. schools have taken up to 80 per cent of their teacher training at TWU.

Dr. Don Page, TWU's academic vice-president, has reiterated the university's commitment to preparing competent and principled teachers who can give leadership in education not only in B.C., but throughout Canada and abroad. For the time being, Trinity Western's education students will continue to take the final year of their program through the co-operative arrangement with Simon Fraser University.

Trinity Western is a 35-year-old Langley-based Christian university enrolling over 2,000 students. More than 200 of these students are involved in TWU's teacher education program.

Kuwaiti Christian convert in hiding

... continued from page 1

should lose his wife and custody of his two children, along with four houses, his contracting business and $4 million in assets and inheritance. On May 29, the court ruled that Hussein was an "apostate" and that as such he "should be killed."

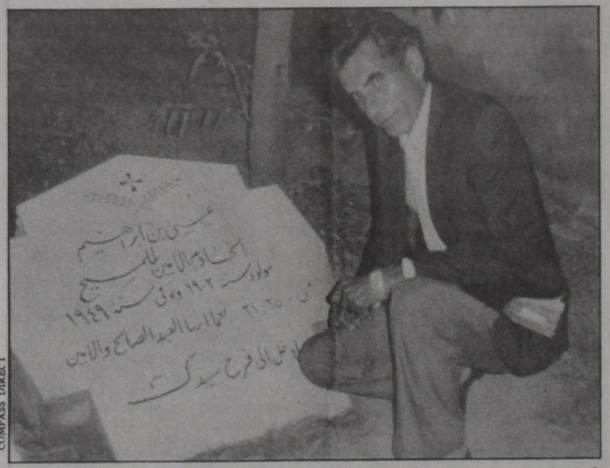
Sharia vs. the constitution

Hussein is in hiding and has appealed his case to the government court. He has been unable to find an attorney in Kuwait to represent him, but has been helped in his appeal by the Rutherford Institute, an international Christian civil liberties organization. His appeal will be heard September 15.

"The Kuwaiti constitution, which provides for absolute freedom of belief, must prevail in this case," said John W. Whitehead, president of the Rutherford Institute.

"We fully expect the court of appeals to overturn the verdict in this case and set a positive precedent for religious freedom in the Middle East," added Pedro Moreno, international coordinator for the Rutherford Institute. "The only alternative is the darkness of tyranny."

Since 1992, Islamic leaders in Kuwait have fought for the adoption of *sharia* (Moslem law). Hussein's case is seen as an important test of the power of Kuwait's constitution versus *sharia*. The outcome of the case could be very significant for hundreds of thousands of closet Christians in Kuwait and throughout the Arab world.



COMPASS DIRECT

Robert Hussein visits the grave of Issa Ben Ibrahim, Kuwait's only other public Muslim convert to Christianity.

Doesn't want to be a closet Christian

Maurice Graham, a former Southern Baptist missionary to Kuwait and a friend of Robert Hussein's, said the condemned man refused to abide by the unspoken rule that Kuwaiti Christians remain silent about their faith. "He felt God is issuing to him that he couldn't be a silent Christian," said Graham. "He has made it an issue. He wears a cross and carries a Bible. But he feels like it's his right as a Kuwaiti."

Graham added, "My experience with Kuwaitis is that they are people who really believe in freedom. That's why I feel like if it was left up to the people there, they would choose the right thing to do, human rights. It is not an extreme country. I appeal to Kuwaiti people that they would uphold their own constitution."

Letter-writing campaign

The World Evangelical Fellowship is mounting a letter-writing campaign on Hussein's behalf, asking the Kuwaiti government to take steps to protect Hussein's life and to make a public statement affirming that all citizens of Kuwait have a constitutional right to practice the religion of their choice. Letters can be sent to:

His Highness,
Shaikh Saad Al-Sabah,
Crown Prince and Prime Minister of the State of Kuwait,
P.O. Box 4,
Safat, Kuwait 13001.

No Issue on July 26, 1996

In keeping with our no-issue schedule (see box on page 5), we will not publish an issue on July 26, 1996. Deadline for the next issue (August 2) is Wednesday, July 24, 1996.

New Canadian policy lets conscientious objectors in the military obtain release from service

OTTAWA, Ont. (MCC) — Shortly after joining the Canadian military in 1987, Brian Palmer became a conscientious objector. He asked for a discharge, but couldn't get one. Unlike many other Western nations, Canada had no provision for personnel who developed a conscientious objection to war. Despite numerous appeals, Palmer was forced to fulfil his three-year term of service, although he succeeded in obtaining non-combatant status.

A new policy announced in June was developed by the Canadian Forces. It means that conscientious objectors in the military won't have to repeat Palmer's experience. Members who have a "sincere objection to participation in war in general or to the bearing and use of arms as a requirement of military service may apply for release as a conscientious objector."

The new policy is the result of Palmer's experience and the work of people such as William Janzen and Chris Derksen Hiebert of the Mennonite Central Committee (MCC) Ottawa office, and Doug Pritchard, a member of the Mennonite Conference of Eastern Canada Peace Justice and Social Concerns Commission.

In 1991 Palmer, Janzen, Pritchard and Hiebert, then with MCC Ontario, met representatives from the Department of National Defence to try to persuade the government to reinstate the provision which had been allowed to lapse in 1952. The department indicated that it was willing to study the issue; the new policy is the result.

Glad he could play a role

Reached at his parents' home in Sarnia, Ont., Palmer was happy to hear the news. "I'm happy to see the change. It's excellent," he says.

When he joined the Princess Patricia's Canadian Light Infantry Battalion in Calgary, Palmer didn't see a conflict between his faith and being a soldier. But reading about Anabaptist peace theology convinced him that he could no longer fulfil his duties as a soldier. After being discharged with a "5 C" release — "which means honorable, but we don't want you back," Palmer said in a 1992 interview — he went to Ontario Theological Seminary and Eastern Mennonite Seminary, where he graduated with a Masters of Divinity degree this spring. He is currently looking for pastoral work.

"I'm quite pleased with the turn of events," says Palmer, a member of a Mennonite Brethren church in Toronto. He notes that it isn't often that individuals get to play a role in shaping government policies like this.

Following other nations' example

According to Karol Wenek, who directs personnel policy for the Department of National Defence, the new policy "is important in terms of having a position from a human rights perspective." He notes that the number of people who will utilize it will likely be very small, "but it will protect the rights of those few."

According to the policy, the objection must be based on "religious or moral study and belief" and not limited to participation in a particular conflict or operation. As well, the claimant must provide evidence to back up the claim. Evidence would include membership in a religious group which opposes war and the claimant's "adherence to such tenets."

William Janzen, who directs the MCC Canada Ottawa Office, welcomes the new policy. "Brian's case showed that there was a problem," he says. "Given that many other nations accept the rights of conscientious objectors in the military, it wasn't unreasonable to think that Canada would do the same."

The policy was developed in consultation with a number of agencies, including MCC Canada. Janzen was also surprised and gratified to learn that one of the sources used by the Department of National Defence to do research for the policy was his book *Limits on Liberty: The Experience of Mennonite, Hutterite and Doukhabour Communities in Canada.* One part of the book deals with exemptions from military service during the two world wars.

New museum is a well-deserved tribute to the canoe

J. Bryan Vaughan

PETERBOROUGH, Ont. (Canadian Scene) — Although the beaver is considered Canada's national symbol because of the fur trade it generated, there's a good argument for replacing that industrious animal. This idea is confirmed at the Canadian Canoe Museum in Peterborough, Ont.

The canoe was the first link between Natives and the British and French colonists. It was the original method of transportation for all three peoples: the indigenous peoples and the explorers, surveyors and fur traders whose chosen quarry was the beaver pelt.

Over 500 different canoes and kayaks and a comparable number of paddles and related artifacts have been gathered by a retired university professor with a mission to make Canadians more aware of the role the canoe played in our history.

CCI FILES

Dr. Kirk A. Wipper, who has been an enthusiastic canoeist since boyhood, singlehandedly gathered the collection for the museum, which is rapidly earning an international reputation among historians and people who love the outdoors. Included in the collection are examples of birch bark canoes up to 10 meters long, kayaks sheathed in animal skins and the stately, decorated Haida canoes from British Columbia.

The museum is currently open by appointment only but will open on a regular basis when sufficient funds are raised.

AMSTERDAM
Call us for your KLM or Martinair trip to Holland.
We offer specials, sell offs and emergency service.
VERSTRAETE TRAVEL
Toronto line (416) 391-1702 St. Catharines (905) 934-4414
Toll free Canada 1-800-565-9267

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (905) 577-6205 Fax (905) 577-9498

nelson insurance brokers limited
PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES
Ralph Toering • John Van Wijngaarden • Martha Bunker
453 Plains Road West, Burlington, ON L7T 1H1 •
Tel. (905) 526-8790 • Fax (905) 526-8795

C.E.C.
CHURCH ENVELOPE COMPANY INC.
P.O. Box 1184 Postal Station "B" Mississauga, ON L4Y 3W5
• Weekly Budget Envelopes
• Contributions Recording Systems
• Beautiful bulletin covers for all occasions — ask for samples
John and Henny Tjoelker; Phone (905) 277-0576 Fax: (905) 277-5779

Editorials

God has a word for people with runny noses

I have a summer cold, and my head feels like it's full of water. My nose runs faster than Carl Lewis and Donovan Bailey. I sneeze loudly and frequently. My eyes are sensitive to bright light. My body is sore and tired. I'm not interested in anything or anybody. At the moment I don't love anybody — not my neighbor, not my wife and children, not even God.

Other than that, I'm fine.

I find it passing strange that a little head cold can be so disruptive to one's psyche. That my body is not comfortable is one thing. It's in a low-key battle mode. It has to mobilize a fair amount of energy to fight off this nuisance virus. But why should my spirit be downcast? Why don't I feel like praying? Why doesn't my soul magnify the Lord, trusting that the body will look after the physical invasion?

Of course, I know about the poem "Footprints." Right now there's only one set of footprints in the sands of time. God is carrying me while I sneeze away. I don't have to feel good to be saved. That's what I tell God, too. Don't count on me for a few days, Lord. I'm indisposed. Please keep the world going while I look for another kleenex box. Excuse me if my amens have become achoos.

With Paul I say, "O wretched man that I am, who will deliver me from this summer cold?" I know, I know, Paul was talking about being delivered from "this body of death," meaning sin, but I will take the liberty to extend this into the effects of sin on my body.

Just muddle through

Funny, you never read that someone in the Bible had a head cold. I doubt if Jesus bothered to heal people like that. He probably told them to take a hot toddy and sleep it off. Head colds are not really significant enough to warrant divine intervention. You just have to muddle through them and pretend that all systems are normal.

Here I am at work, attempting to write an editorial. Why should I stay home and be miserable there? I may as well be miserable here in the office. I'm not bothering anyone else, as long as they leave me alone. And who knows, perhaps someone will read this editorial to the bitter end and say, "I was greatly edified by the editor's suffering."

Who subjects me to this?

Personally, I am trying to figure out what Paul meant when he said in Romans 8:20 that "the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage into decay and brought into the glorious freedom of the children of God." I understand the first part. I'm subjected to the frustration of this cold, not by my own choice. But who's the one by whose will I am subjected to it? I think Paul means that God subjected me to this frustration so that I might live in the hope of liberation.

Well, I certainly do live in the hope of feeling somewhat normal again soon. But I take Paul's words to point a little further than my recovery from this cold. Paul is pointing to the complete restoration of this creation when Christ returns to earth. In that sense even my improved health, which I hope will come soon, is only a temporary solution.

Who shall separate?

So I have discovered that not only is my cold insignificant; my recovery from it is insignificant as well. Well, that's not true either. Blame the way I feel right now for underestimating God's ongoing concern for his beloved creation. In verse 28 I read that "in all things God works for the good of those who love him, who have been called according to his purpose."

For the good of those who love him.... Do I love him? I don't feel that I love him, but that doesn't matter. Love is more than how you feel when you're not feeling well. Love is living in hope when you feel lousy. And besides, it depends on whether I have been called according to his purpose, not on whether I bring forth the appropriate amount of pious sentiments.

Maybe this editorial is not about a summer cold, but about anyone's suffering. Maybe it tells us not to worry unduly about our ability to be happy and praising when our integrated system of body, mind and soul is being subjected to frustration. "Who shall separate us from the love of Christ?" asks Paul. "Shall trouble, or hardship or persecution or famine or nakedness or danger or sword," or summer cold?

"No, in all these things we are more than conquerors through him who loved us."

It's not my feelings —a-a-achoo!; it's God's love, stupid! **BW**

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it:

— reports on significant happenings in the Christian community and the world;

— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective;

— provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet **General Manager:** Stan de Jong
Associate Editor: Marian Van Til
Staff Reporter: Alan Doerksen
Regional Reporters:
Anne Hutten, Kentville, N.S.; James Kwantes, Vancouver, B.C.; Cindy Bruin, Calgary, Alta.; Gordon Legge, Calgary, Alta.; Jane Ouwehand, Agassiz, B.C.; Jessie Schut, Edmonton, Alta.; Robert VanderVennen, Toronto, Ont.
Circulation Manager: Grace Bowman;
Advertising and Typesetting: Ingrid Torn;
Layout & Design: Alan Doerksen
Proofreading: Grace Bowman

EDITORIAL ADVISORY BOARD
Robert Bernhardt, Harry der Nederlanden
Margaret Griffioen-Drenth, Anne Van Arragon Hutten,
Doug Roorda, Wendy Saunders,
Erick Schuringa, William Van Huizen,
Nelly Westerhoff.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Christian Courier* or the publisher.

Calvinist Contact Publishing Limited
4-261 Martindale Rd., St. Catharines, Ont.
L2W 1A1, Canada
Tel: (905) 682-8311; fax: (905) 682-8313

The father of Radovan Karadzic

I know, we're all capable of lying, but seeing and hearing Bosnian-Serb leader Radovan Karadzic say with a straight face to a British interviewer that his troops never raped anyone nor massacred any Bosnian Muslims makes you wonder how some people can live with themselves. Intellectually I can see how once you have stepped as far into blood as has the Bosnian Serb leader, there's no point turning back. Since you're hell-bound anyway, you may as well make the lies bigger and bigger. Telling the truth now will only rob you of your freedom. All dictators and tyrants know that the bigger the lie, the more believable it sounds to people.

So intellectually I know what's going on, but deep in my soul I can't understand how people can lie so brazenly.

But then, I look at a few empty cigarette packages I picked up from the street lately and I discover that the lie is flourishing all around me. On the one package I read: "Tobacco smoke causes fatal lung disease in non-smokers;" on the other: "Cigarettes cause cancer;" and on the third: "Cigarettes cause stroke and heart disease."

On the surface, it may appear that cigarette companies are not lying but telling the truth. Actually, they are doing worse than lying, they are telling the truth as if it does not matter — as if it means the opposite. If what they write on their packages is true, they should stop producing cigarettes. But they don't. In fact, they make their packages look as attractive as possible and use all the marketing skills they have to suggest that people should buy their product and subject themselves to the risk of being killed by cancer, stroke or heart disease.

Interesting how lying and killing often go hand in hand. I'm reminded of what Jesus said to the Jewish leaders of his time: "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."

The father of Radovan Karadzic and the cigarette companies is the devil. They speak his native tongue when they lie, and they carry out his desires when they kill. There's no truth in them. **BW**

Some spiritual battles are unnecessary skirmishes

John A. Tamming

My wife returned home the other day from church with a book on spiritual warfare. It's called *The Bondage Breaker* and it is written by Neil T. Anderson. The blurb on the back states that what's inside "reveals the whys and hows of spiritual warfare and exposes Satan's battle for your mind." It "will break even the most stubborn habits or private sins." The book will teach us how to recognize the enemy and know how to defeat him.

The sins the book covered were not original, but the framework the sins were placed in was. It turns out that everything — from the attractions of *Penthouse*, bad habits and being gay, to just generic bad feelings — can be framed as battles in the context of an over-all spiritual war.

Calvinists have viewed this world as having more inherent meaning and purpose than simply being a stage on which principalities duke it out.

We are then encouraged to cast out Satan and his hosts from our lives. The inclinations towards pornography, stubbornness, rudeness will be cast along with them, like so much inferior baggage.

Neil T. Anderson is described on the cover of the book as a "counsellor and conference speaker on spiritual conflict." Why not cut through it and call him, in the finest tradition of North American professionalism, a consultant on fighting Satan?

Surprising popularity

Bondage Breaker is one of a series of related books on spiritual warfare. These books are trendy, quick and easy reads, stuffed with anecdotes. The stories typically take place either in Long Beach, Calif., or on an airplane.

The popularity of such books with the laity is not surprising; that such religious pulp fiction has caught the fancy of so many Reformed preachers and seminarians is.

I have never really seen the benefit of personalizing spiritual battles to this extent. Sure, one can see the surface appeal. For one, there is the appeal of spiritual contrast. That is, there will always be those who need a Ouija board in their personal background in order to experience Christ in the foreground.

For another, a call to spiritual arms simplifies solutions. Better a free and quick quasi-exorcism of sorts, delivered at the hands of your own clergy (or local powers and principalities technician), than a year of analysis sessions at $75 a pop.

It is almost impossible to fit this trend into the Reformed tradition (that doesn't seem to bother anyone, though, as most gave up long ago trying to fit in each new evangelical trend with our roots). To be sure, historic Calvinism has not ignored Satan (no author has a better take on his personality than Milton). But Calvinists have viewed this world as having more inherent meaning and purpose than simply being a stage on which principalities duke it out.

When depression may be more the fault of a lack of serotonin in the brain, when aggressiveness might stem from a dysfunctional home, when geneticists are establishing a tentative link between our genes and our sexual orientation — well, why not salute the way such investigations peer into the inner workings of a created order viewed as a Word of God capable of revealing a Truth that can and does contribute to the good religious life?

Religious pornography

It would be nice to hear a sermon challenging those in the pews to avoid such pulp fiction as a type of religious pornography, titillating for sure, but hollow and untrue in that it does not accord with what we know of creation. I would go further. Not only is it not true, it is harmful.

Take the gay issue. Gay inclinations appear to be in large part genetic. Many gays state that they find themselves gay and do not choose it. (This plainly accords with logic. Who would choose a lifestyle that leads them to be beaten up in High Park, turfed from one's family and reduced to finding fellowship apartheid style in an AWARE group?). Now one might still insist that Scripture calls for abstinence. Certainly that is a legitimate response.

What surely is illegitimate, however, is ignoring the evidence and pretending, as do writers in the Anderson mold, that the orientation is part of a spiritual battle where one needs to pick up arms, duke it out with the devil and, the battle over, settle down in Burnaby and raise kids. What's bred in the bones tends to out in the flesh. Ask the spouse of the "victor" in a few years after the battle heats up once more.

C.S. Lewis wrote that we should think of the devil neither too little nor too much. Simply put, this trend is too much. To paraphrase Milton, "Return to Earth, Return."

John Tamming is a lawyer in Meaford, Ont., and a member of the First Chr. Ref. Church of Owen Sound, Ont.

We should welcome a legal challenge

CLAC's attempt to reach an agreement with the Brampton Christian school failed, in part, because Ontario's labor legislation does not permit a lifestyle clause. Rather than back away, the CLAC, the board, and the OACS should have joined forces to test that legislation in court. Public space for Christians and their organizations is increasingly restricted.

In B.C. the College of Teachers denied certification to Trinity Western University because of its lifestyle clause (see story). Newfoundland's denominational schools are under attack. This spring CLAC complied with Revenue Canada's request to stop taking church collections, based on some bureaucrat's narrow interpretation of religion. Ontario, still Canada's richest province, will not fund Christian schools.

If this continues, Christians will be removed from the public square, and by the year 2,000, when we ought to be celebrating two millennia of Christian civilization we will be told to hide our banners and go underground.

There was a time when the Dutch Reformed would have welcomed a legal challenge. Now we run for cover and lamely acquiesce. Where is the CRC's Committee for Contact with the Government in all this? Adrian Peetoom correctly observes that our younger generation has a more privatized religion. No wonder! We don't provide them with living examples of cultural reformation to demonstrate the religious influences that shape society's public structures.

Instead of fighting our own petty, internal turf wars we need to unite and direct our efforts to preserve legal and public space for a Christian presence.

Nick Loenen
Richmond, B.C.

Let's keep sane

I am very disturbed by Peter and Marja's answer in their column of June 14: "Are we becoming too suspicious?" They seem to be impressed by what Beth Swagman said. But I find the rules ridiculous.

Under the new regulations, Peter and Marja may not babysit, teach Vacation Bible School or a Pioneer class together. I think we're carrying this thing way too far. How sad if we cannot trust our brothers and sisters in the Lord. We are to assume that everyone is an abuser. Let's keep our sanity, please.

Agnes Slomp
Brooks, Alta.

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions: (effective Feb. 1, 1995)	**Canada** (GST incl.)	**U.S.A.** (GST free)
one year (44 issues)	$43.50	$35.00 U.S.
two years (88 issues)	$82.00	$66.00 U.S.
three years (132 issues)	$123.00	$99.00 U.S.
overseas one year	$135 airmail $85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.
(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited.
All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313
PRINTED IN CANADA
This tabloid contains recycled paper.

Education

Calvin College to celebrate multicultural diversity next academic year

Van Andel Foundation grant to pay 70 per cent of costs

Phil de Haan

GRAND RAPIDS, Mich. — Each month during the 1996-97 academic year Calvin College will be led by a different ethnic group in a variety of activities designed to celebrate the gifts God has endowed each race, culture, tribe and nation. Planned activities include musical events, artists' exhibits, cultural displays, speakers, theatre productions, films, ethnic dinners and special receptions.

Each month's activities will be organized by a planning committee for that month which will include Calvin representatives (faculty, staff and students) and community representatives.

Calvin professor of art Chris Overvoorde is the director of "That They May Be One" and is working with a committee that includes the director of multicultural student development, the associate dean for instruction, a professor of sociology and Al Luke, director of race relations for the Christian Reformed Church.

"That They May Be One" uses an overhead view of a bouquet of flowers as its visual stamp. Says the brochure for the multicultural year: "Diversity is nature's common language. From the songs of birds and the patterns of snowflakes, to the abundant variety in a bouquet of flowers, God reveals himself by speaking through nature's rich diversity. That same richness is present in the Kingdom of Christ.

Bouquet appropriate symbol

"It is appropriate then, to use a bouquet of flowers as a visual reminder of our need to explore and practise the unity we have in Christ. We must recognize that physical and cultural differences are both natural and appropriate. In fact, our cultural differences increase the richness of our praise and thanksgiving when we celebrate our oneness in Christ."

The breakdown for the year is as follows: Latino (September), Korean (October), Native American (November), Middle Eastern (December), Chinese (January), African American (February), Eastern European (March), and Southeast Asian (April). In May the year will conclude with an international symposium.

The "multicultural year" has received major grant support from the Jay and Betty Van Andel Foundation.

"That They May Be One" has been awarded $75,000 by the Jay and Betty Van Andel Foundation, an amount that will pay for almost 70 per cent of the expected costs for the project.

"We are very grateful to the Jay and Betty Van Andel Foundation for its generous support," said Calvin president Dr. Gaylen J. Byker. "The year-long series of events that we have planned for the upcoming school year will provide opportunities for both the college and the community to appreciate and celebrate the rich variety of gifts God has given to different cultures and ethnic groups in his kingdom."

W&H VOORTMAN® LTD. • TRADITIONAL FAMILY BAKING QUALITY GUARANTEED •
Voortman
Over 40 Varieties of Fine Cookies

Rates to September 30, 1996

RRSP	Regular Fund
Appr. 5.6%	5.25%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

CRC EXTENSION FUND

Call: (416) 461-1207 evenings or write:
Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in **estate planning, will making, insurances, Christian investments**, and **special giving.**

CSS

- *Free of charge — Confidential*
- *Public presentation — Home visits*

Please write: **CSS**, 455 Spadina Ave., #210, Toronto, ON M5S 2G8 or telephone: **(416) 598-2181**

Pedagogeries

Alyce Oosterhuis

An international affair

Next week Christian educators from around the world will pack their bags and board flights to Sydney, Australia. "Reclaiming the Future" is the theme of the international Christian education conference to be held from July 22 to 25.

As I reflect on that theme, I wonder whether we are intending to "reclaim" as in "win back," or to "claim again." To win back is to reform, to tame, to civilize, to protest; it is to have a vision of an educational future that demands a radical change.

"To claim again" suggests that we have a view of a Christian education future that needs to be stated again and again.

Maybe I am just splitting definitional hairs; both meanings are inherent in "reclaim." A vision of Christian education is a protest in today's post-modern world where everyone is deemed to be right in his or her own eyes. This vision of an obedient response to God's claim on all of life and our institutional structures needs to be articulated over and over again.

Should differences be celebrated?

There is an excitement in being with 1,100 others who are involved in teaching, planting and expanding a vision that sometimes appears tarnished in our North American and European communities. As I look at our Canadian Christian education landscape I see some fading sparks as well as glowing bonfires. Sometimes I hear a cacophony of voices demanding conflicting commitments: "For the love of the child"; "For the love of the Lord"; "For the love of success"; "For the love of the community." And as I visit various Christian schools, I observe a myriad of methods and programs that translate different voices and claims into action. Maybe the key to reclamation is a celebration of differences: "Look to the ant with its compound eyes" rather than to yourselves with only binocular vision!

But is such a celebration of differences not just a Christian adaptation of post-modern individuals? Will "differences" lay any claims in a world that celebrates the uniqueness of the individual *ad nauseam*? Differences do not renew oxygen supplies to fading sparks; more frequently, they disperse the sparks to dance alone. And yet? A single spark can cause a raging forest fire! With the oxygen of God's Spirit, who is to say what a single and different spark can do?

Rekindling the fire

However, as I head out to Sydney, it will not be for the sake of cacophonies or myriad differences or compound visions that I join others at this conference. It will be for the common claim of faithfulness to God's call to serve in his present and future. It is a call that binds rather than divides. And if in answering to that Kingdom claim new life is breathed into some fading sparks, we can expect increased numbers of bonfires to rage across the North American landscape!

After serving on the Canadian Christian education scene for many years, I know that this "fading spark" will benefit from being part of a community that boldly proclaims the future to belong to our God. How this future will unfold in the reclamation plans remains to be seen. But as we pore over the Designer's plans, our voices will unite in a song of praise, our eyes will focus on one common goal, our arms will embrace to form one body in him. It promises to be an earthshaking event.

Alyce Horzelenberg Oosterhuis is eagerly looking forward to an immediate future in which she can lose and gain a day simply by flying back and forth to Australia. When she's in Canada she teaches educational psychology at The King's University College, Edmonton.

ARTS & MEDIA

Phenomenon

Film celebrates 'human potential'

Marian Van Til

Rated PG. Stars John Travolta, Forest Whitaker, Robert Duvall, Kyra Sedgwick. Written by Gerald DiPego. Directed by John Turteltaub.

George Malley is an amiable auto mechanic in the mythical California town of Harmon. On his 37th birthday during a party his friends are throwing for him, George steps outside. A flashing ball of light knocks him down and even shatters the beer glass in his hand.

It's a kind of cerebral Damascus Road experience for George. Suddenly he has an amazing hunger to learn. Instead of using that puny percentage of brain scientists say we earth-bound human beings seem chained to, George's mind capacity has expanded *phenomenally.*

His mind is so fertilely active that he barely sleeps. He reads four or five books a day; he cranks out inventions dealing with solar energy and organic fertilizer; he discovers he has telekinetic powers (he can move objects by creating an "energy partnership" between himself and the object); he can learn languages in literally minutes; he empathizes with a sick child's intense pain in a way which leads him to find the lost child.

A rejected 'savior'

But George's newly begotten intelligence has a down side. His ability to decipher scrambled Morse code gets him in trouble with the FBI, which sees him as a security risk. He still can't get a date with the single mother he's been trying to court. And hearing about his saving the sick child 's life, a father comes to him wanting his own sick child healed.

Gradually the townspeople become fearful and suspicious of him. They and the press want to concentrate on *how* this happened — on UFOs and aliens — while George wants to concentrate on getting others to see the potential latent in every human mind.

George becomes a kind of human-potential missionary. But his message is rejected by most, and circumstances force him to become a martyr for his "faith."

All of that is not to say that this isn't a likeable, even rather moving film. John Travolta brings to George a sweet, childlike enthusiasm which is thoroughly convincing (undoubtedly Travolta's own Scientology beliefs, which emphasize harnessing the mind's potential for good, inform his portrayal). And George's romance is a low-keyed sub-plot which rounds out the film. (The romance is about as demure as one is likely to see in a modern movie.)

which motivates this story. The alien light ball in a sense stands in for God. But don't avoid this family film for that philosophy. It captures some truths about us human beings; it also raises interesting questions, especially for discussion with older children and teenagers. (This would be an excellent film for a church youth group to see and discuss.) If a movie, however inadvertently, starts one thinking about what wonderful potential *God* placed in the human mind, it has not only entertained but

John Travolta (right) is George Malley in Phenomenon

Robert Duvall turns the town doctor, who feels like a father to George, into a compassionate medical man who can be both savvy and silly. Forest Whitaker's character, Nate, is a good example of what a true friend should be (it's also a neat stereotype-defying twist to see a black man portrayed as a clean-living, hard-working farmer).

It's pleasant, too, to see a movie which focuses on intelligence rather than stupidity, ala *Wayne's World, Dumb and Dumber, Cable Guy* and way too many others. However, the screenwriters, in the end, seem as uneasy about their character's intelligence as the FBI is. The writers can't figure out how to allow the Phenomenon to lead a "normal" life, so they cop out. Thus George and the movie come to a bittersweet end.

There's a none-too-subtle kind of New Age-ish humanism served a further purpose.

There's something strangely affecting about this film. Thinking about *Phenomenon* made me yearn for that New Earth day when we will start discovering the wonders of our minds (and bodies) unencumbered by sin. I'm sure we will be astounded at the powers God intended us to have, eliciting all the more praise to him.

It didn't seem like a coincidence that I had read Psalm 8 about the time I saw this film. Its verses came up unbidden as I watched George Malley and his friends marvel at his newly discovered abilities: *You made [man] a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet.... O Lord, our Lord, how majectic is your name in all the earth!*

Rock group brings Christ to countercultures around the world

WELLINGTON, New Zealand (EP) He's an international rock artist, but don't be surprised if you've never heard of David Pierce and No Longer Music. The stages graced by this evangelistic band tend to be a little off the beaten track.

"We played in a place run by drug dealers and biker gangs in Copenhagen," Pierce recalled during a telephone interview from his home base in New Zealand. "When the promoter went out to talk with the motorcycle gang, he didn't tell them we were Christians, and it wound up being promoted as 'No Longer Music and Tequila Party.' When I found out what the promoter had done, I told them the truth, but they still wanted us to play. We played on top of this bar with a band called Body Bags."

No Longer Music has also played a brothel run by the Hong Kong mafia and terrorist clubs run by Basque separatists, where the walls had drawings of terrorists executing police officers. "We played with a band called 'Lethal Gospel.' It was a very heavy scene," says Pierce. "But the Holy Spirit came in such a powerful way that they asked us to come back. It was an amazing experience. In Budapest while we were performing a guy jumped up on stage and a knife fell out of his pocket. A fight nearly broke out, but people were still coming up to receive Christ."

A mission field no one else is addressing

Pierce, who grew up in the U.S., founded No Longer Music in 1985 while working with Youth With A Mission (YWAM) in Amsterdam. In the early days, the band was so bad that a friend said, "When you play it, it's no longer music." The name stuck. Experience and personnel changes have made No Longer Music into a group that can rock with the best of them, but Pierce is determined to continue rocking for the worst of them, playing venues that have at least two things in common: plenty of people who need the gospel, and nobody else who's sharing it with them.

"If you go to any urban centre anywhere in the world today they're listening to the same kind of music, hearing the same kinds of lies, but very few ever get an opportunity to hear the truth," notes Pierce, who was nicknamed "Rock Priest" by a Russian journalist. "We need to communicate in the language of the people we're trying to reach. We need to be cross-cultural. And when you do that in a relevant way, the gospel is a powerful message."

'Our fans study the Bible'

Pierce has plenty to say, and he's said it to audiences in far corners of the world, from Vietnam to Mongolia. No Longer Music was the first western band of any kind to play Siberia, and their ministry resulted in the establishment of eight new churches there. The band wanted to play Serbia, but death threats against Christian workers have made this a bad time for such a visible ministry — instead, the band's ministry arm, Steiger International, will send workers in to help establish a youth ministry in the country. In Singapore, where religious proselytism is forbidden, the band will establish a perfectly legal fan club. "Our fans study the Bible," notes Pierce.

The band held a June 30 fundraising concert in Pierce's hometown of Minneapolis to help kick off the international tour of their new rock opera "Passion (an act of)." The show, which Pierce describes as "grunge theatre," was choreographed by a 69-year-old woman from Prague who worked with Gene Kelly and Fred Astair.

"We try to show what a modern-day crucifixion would be, only we use an execution with a handgun," Pierce explains. "It talks about the things people in the global youth centre care about today. They're being sacrificed to broken homes, abused sexually, and have parents who don't care about them. It talks about the problems of this generation, and Jesus is the answer to it."

The rock opera is new, but the idea behind it is an old one for Pierce: take the gospel to non-traditional audiences in non-traditional ways. "There is real power in the gospel," he concludes. "We don't have to be ashamed of Jesus. There's no place we can't take the gospel."

Church

Crusade at Billy Graham's home-base is 'greatest week' of evangelist's life

Young people respond in remarkable numbers

MINNEAPOLIS, Minn. (EP) — Billy Graham returned to his "home territory" of Minneapolis and twice shattered attendance records at the Metrodome during his five-day Greater Twin Cities Crusade June 19-23. The crusade cut across generational, denominational and racial boundaries, providing a gathering place for a city full of people hungry for the Good News.

"This has been the greatest week of my life. I never dreamed God would pour out his blessings as he has," said Graham. Recalling earlier crusades in the Twin Cities, as well as his many other local involvements, Graham added, "We've had some wonderful times here, and this crusade has been the most wonderful time of all."

For the final Sunday meeting, an overflow crowd of 95,000 people — including 25,000 watching a Jumbotron screen outside, some from rooftops several blocks away — flocked to hear Graham's sermon and music by Amy Grant. This huge audience was 30,000 more than the stadium's pre-Crusade attendance record set during a college football game.

Saturday night's youth rally featured a "Concert for the NeXt Generation" with contemporary Christian artists dc Talk and Michael W. Smith, who played for a more-than-capacity crowd of 82,000.

Graham's "youth night" sermon spoke directly to youth concerns. "There is a sense of not belonging, a restlessness among youth today, a feeling of emptiness and dependency, a sense of guilt and a growing disillusionment with drugs and cults," said Graham. "There is a strong desire for an ideology that will make sense to your existence."

Money can't buy happiness

Graham presented Jesus as the only solution to the problems facing young people today. "If you forget everything I say tonight, I want you to remember one thing: 'God loves you, regardless of what you have done,'" he said.

Using such contemporary examples as Oscar-winning actor Nicholas Cage and Nine Inch Nails lead singer Trent Reznor, Graham made it clear that money can't buy happiness; people can be empty inside even though they are rich and famous. "Without a proper concept of God we can't understand life at all," Graham said. "It doesn't make sense to come on this planet for a few years and then die."

Those young people who wanted to make a commitment to Christ were asked to stand. When about three out of four young people stood, Graham was sure he must have been misunderstood, and asked them to sit down again. "It's not easy to follow Jesus," he warned, sounding for all the world like he was trying to talk people out of coming to Christ. "You'll face temptations you never dreamed of. You're going to face decisions you never dreamed you'd have to make. You're going to face satanic opposition. Are you ready for that?"

They were. Faced with altar call response beyond any reasonable expectation, counsellors and crusade staff scrambled to find a way to reach each young person who was ready to make a life-changing decision. Graham told them, "You've come tonight not to Billy Graham, or to Michael W. Smith or dc Talk, but to Jesus, and He doesn't turn His back on you." A full half-hour after the scheduled end of the event, the floor

CC FILES

Billy Graham

of the Dome and the aisles were still crowded with young people.

Grace-fill opportunity

A total of 348,000 people attended the crusade during the week. Of those, 33,194 came forward at Graham's invitation to confess their sins and come to Jesus Christ. Through the crusade's Love-in-Action emphasis, people coming to the stadium brought 12,000 care kits containing personal hygiene items for the homeless.

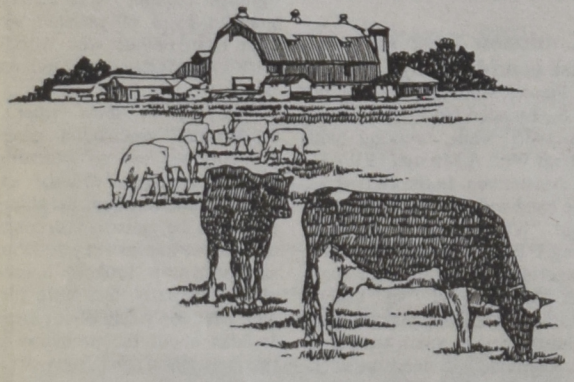
This outreach was Graham's first opportunity to preach in seven months following recuperation from a rib injury. It was his fourth crusade in the Twin Cities, which has served as headquarters to the Billy Graham Evangelistic Association (BGEA) since it was founded in 1950.

More than 1,000 churches representing 60 denominations across were involved in the yearlong crusade preparations, including strong leadership from Lutheran, Catholic and black churches. Catholic Archbishop Harry Flynn spoke of this spirit of unity, saying "I believe this crusade is a grace-filled opportunity which can indeed re-focus Catholics on Jesus Christ."

"We're always invited to the table after it's set, but this time we were asked to set the table," added the Rev. Peggy Jones, an African-American pastor. "White pastors have been meeting with pastors of color. The crusade did everything possible they could to include everyone."

Graham's next crusade will be held September 26-29 in his boyhood hometown, Charlotte, North Carolina.

THE FARM SPECIALIST AND MUCH MORE!



GREAT PRICES AND GREAT SERVICE ON FARM AND BUSINESS INSURANCE

MEESTER
INSURANCE BROKERS LTD.

VILLAGE SQUARE MALL HWY.20 P.O.BOX 299 SMITHVILLE, ONT. LOR 2A0
PHONE 957-2333 FAX 957-2599 FREE 1-800-465-8256

Support group helps women sexually abused by church leaders

WINNIPEG, Man. (MCC) — Six Winnipeg women who have been sexually abused by a minister or other church leader received support during a first-ever support group run by the Mennonite Central Committee (MCC) Manitoba-supported Voices for Non-Violence (VNV).

The group, which ran for 12 weeks beginning March 15, gave participants an opportunity to "feel less isolated, explore the effects of the abuse in their lives and on their faith and find tools to help them deal with their pain," says VNV director Heather Block.

Topics covered during the meetings included defining sexual abuse, coping skills, long-term effects, shame and guilt, forgiveness, and impact on faith and sexuality.

One quarter abused by spiritual leader

According to Block, the women "all had the common experience of feeling alone and not believed" after the abuse happened. The group was important because it "allowed them to meet and talk with others who had a similar experience, people who didn't question whether the abuse happened or lay blame," she says.

For one participant the group was "a safe place to discuss issues that are not always easy to discuss with friends and family." Another said the meetings allowed her "to gain a new realization of [my] strengths." Another indicated that it "reduced my isolation."

The group was made possible by a $4,000 grant from the Winnipeg Foundation, a local organization which supports non-profit groups in that city.

A 1993 study by the Women and Mental Health Committee of the Canadian Mental Health Association, Manitoba Division found that 25 per cent of respondents who were abused indicated the abuse was perpetrated by a religious or spiritual leader — second only to physicians at 39 per cent. The study recommended that victims of abuse need counselling and support groups to deal with the effects of the experience, among other things.

Church

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
* Al Wolters

'As it were, out of the womb of God...'

"Listen to me, O house of Jacob, all you who remain of the house of Israel, you whom I have upheld since you were conceived, and have carried since your birth. Even to your old age and grey hairs I am he, I am he who will sustain you" (Is. 46:3-4)

God is here using a human image to describe his own tender care for his people, but it is not immediately clear what precisely his image is. The words translated "you whom I have upheld since you were conceived, and have carried since your birth" correspond to only six words in the original Hebrew, literally "upheld from belly, carried from womb."

One interpretation is that God is comparing himself to a human caregiver who shows love to a child from the moment of the child's birth. Another interpretation is that God is comparing himself to a mother who carries a child in her womb. In that case, this would be one of a number of cases in the book of Isaiah where a feminine image is used to teach us what God is like.

In my opinion, the second interpretation is probably not correct — not because a feminine image would be inappropriate for describing God, but because the context seems to suggest a caregiver who is supportive from birth to old age, and a mother does not usually care for an aged son or daughter. Of course, whatever the image is, it does not affect the fact that the text speaks explicitly of God as a "he."

Calvin on God as mother

Given the contemporary debates about gendered language for God, it is interesting to note how John Calvin dealt with the imagery of our text. Here are some excerpts from his commentary on this verse:

The image here, by which God compares himself to a mother carrying a child in her womb, is quite vivid.... To be sure, a simpler understanding of these words is possible, namely that God had nourished his people tenderly, like a baby just taken from the womb, and had gently carried them in his arms, as the psalmist says in Psalm 22. However, because God did not just start to be a mother and father to that people from the moment of their birth, but in a spiritual sense also gave birth to them, there is nothing objectionable about extending the words to mean that they had been brought forth, as it were, out of the womb of God, into new life....

If anyone should object that God is everywhere called father, and that this designation is more appropriate to him, I reply that no figure of speech is able to express God's extraordinary affection towards us. For it is vast and manifold.... Therefore his incomparable goodness cannot be captured in any imagery.... To sum up, the point of the prophet is this..., that God, who had been both a father and a mother to them, would always stand by them.

Although I myself prefer what Calvin calls the "simpler" interpretation of this particular verse, I believe he is right to insist that no single image or figure of speech can exhaust the fullness of who God is towards us. Consequently, we should allow the full range of scriptural imagery for God — whether masculine or feminine, personal or impersonal — to inform and shape our own thinking and speaking about him.

Al Wolters teaches Bible and classical languages at Redeemer College, Ancaster, Ont. He put his knowledge of Latin to work in making a fresh translation of the above quotations from Calvin.

North American missionaries still needed, missions advocate will tell students

MADISON, Wisc. (IVCF) — North American missionaries are still essential to the work of world evangelization.

Longtime missions advocate George Verwer will plead to the cause of world missions at Urbana 96, InterVarsity Christian Fellowship's 18th triennial student mission convention. Urbana 96 will be held Dec.27-31, 1996, at the University of Illinois at Urbana-Champaign.

The continued need for missionaries from the United States and Canada will be among several topics Verwer will address at the convention.

Task too big for only a few

With the worldwide spread of the Christian faith, particularly in locations outside North America and Western Europe, and the spread of missionaries sent from such contexts, increasing numbers of churches and Christian leaders are asking if evangelism can be more effectively (and economically) accomplished by non-Western missionaries.

Such a view does not square with the realities of the spiritual needs in the world today, says Verwer. "If we think that supporting nationals is some kind of miracle short-cut toward getting the job done quickly, we are making a fatal mistake," he declares. The task is too big, and the areas without any Christian presence too many, to do without either Western or national missionaries.

Verwer has been a passionate supporter of missions for 40 years. While a college student in 1957 he went to Mexico to distribute Bibles. He is founder and international co-ordinator of Operation Mobilization, which currently has 2,600 people working in 80 nations and operates two ships used in evangelism campaigns all over the world.

As a conference speaker and advocate for missions over the past, he has become widely known and respected for authentically sharing his heart and his struggles to be a faithful witness for the gospel.

More than 17,000 people are expected to attend this year's convention, which has the theme "You Are My Witnesses." Verwer will speak on the opening night, December 27, on the topic "What Is a Witness?" Later on in the convention, he will call a mostly student audience to make missions-related commitments.

On the cutting edge

Over Urbana's 50 years of challenging students with missions, Verwer has spoken at the convention twice before, in 1967 and '87. "Urbana is still on the cutting edge of what the spirit of God is doing in the world today," Verwer states.

He is excited at the prospect of what God could do at Urbana 96. "Urbana is often a life-changing experience," he says, helping to lay a foundation of godliness and biblical maturity in their lives, and "a great opportunity for fellowship and bonding with people from across the globe."

He plans to challenge everyone at Urbana 96, even those who don't envision missions as a career, to work at least one or two years in a different part of the world, for the sake of their spiritual development and faith.

Judge declines to be creative

MAYS LANDING, N.J. (EP) — A nun whose car was stolen urged the judge to require the thief to watch the movie "Dead Man Walking" as part of his sentence, but Superior Court Judge Robert Neustadter declined, choosing a more traditional prison sentence instead. The victim, Sister Frances Kirk, belongs to the same religious order as Sister Helen Prejean, whose work with death row inmates is portrayed in the Oscar-winning film.

Kirk felt the 27-year-old car thief should see the film so he would understand the work that the church does and realize that stealing a car hurts not only the car owner, but also people the car owner may be helping.

CALL US
for last minute charters
to AMSTERDAM
prices as low as $359
(restrictions apply)
VALENTINE TRAVEL
(905) 890-5333/Toll Free 1-800-268-6144
London (519) 472-2700/Toll Free 1-800-265-1141
St. Catharines (905) 935-9103

CHRISTIAN COUNSELLING SERVICES
Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K8
(416) 489-3350
• Marriage & family counselling
• Individual & group therapy
• Vocational assessments
• Seminars & workshops
• Conflict mediation to business
• Accredited AAMFT supervision for marriage and family therapists
• CAPE supervision

Short story

The faces of God

Sonya VanderVeen Feddema

John Lazarus ached as he thought about his mama. Gone for four weeks now. In the back of a hearse and by her own hand, too. He didn't want to think of her dangling from the rope in their dilapidated farm. But he did — now, with his back against his Grandma's gravestone, and every waking moment. John turned and lovingly traced the lines of his grandmother's name on the stone. THELMA WOODNUTT. Mama's mama, he thought. Both gone.

The day after Mama's funeral, John had moved to Aunt Sarah's and Uncle George's, to the farm house beside the Farwett Community Church and the tiny graveyard that adjoined it. Since Aunt Sarah and Uncle George had seven children between the ages of one and eight, and Grandpa lived there too, the house always resounded with tussling, squabbles, laughter and games. Often John escaped from his younger cousins to Grandma's peaceful gravestone to think about his last months with Mama, the rustle of newspapers and her suspicious, accusing eyes.

"You stole them!" The woman gritted her mottled teeth. Her purple hat flapped in the August morning wind. "The faces of God!" she shrieked.

Suddenly a woman bolted from behind the gravestone and hissed, "You stole them!"

Terrified, John thought Mama had come back from the dead to accuse him one last time.

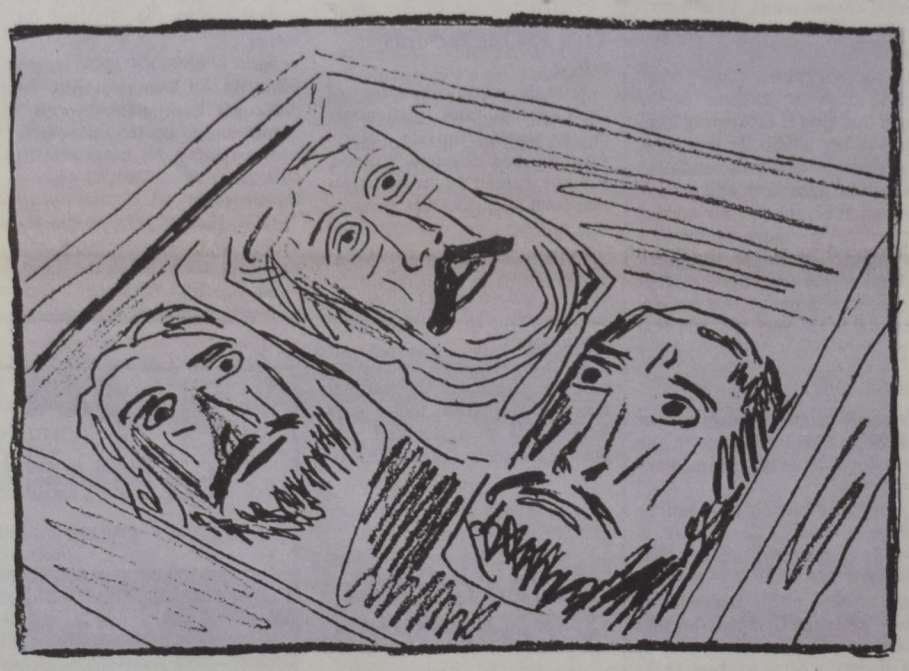
"What?" he croaked, staring at fat, varicose-veined legs in pink spandex shorts. Transfixed, he gaped up at a frenzied woman, waves of wrinkles lapping at her cheeks and underneath her eyes.

"You stole them!" The woman gritted her mottled teeth. Her purple hat flapped in the August morning wind. "The faces of God!" she shrieked.

"What?" John gasped. His voice trembled like it had every time Mama accused him of robbing banks or murdering babies or holding up corner stores. "I've... I've been to enough Sunday School classes," he stammered, "to know that nobody... nobody could... could steal the faces... of ...of God."

"Tell me where you hid them, you stinking thief!" the woman screeched, her stale, moist breath assaulting his face.

Nausea tripped up John's throat as he bolted out of the graveyard. The woman lunged at him and bellowed. "Them that's guilty always run!" She swung her duffle bag at John, then losing her balance, spun in a crazy merry-go-round dance.



BERT WITVOET

John fled to the orchard behind the farm house and climbed an apple tree. As the woman searched for him in the yard, he heard Aunt Sarah yell from the verandah, "What do you want, Rainbow?"

"He did it!" Rainbow wailed. "It was him!"

"Go home, Rainbow," Aunt Sarah said compassionately. "Just go home."

The screen door slammed. Then there was silence, except for the laughter of Aunt Sarah's children playing on the swings and slide in the enclosed yard at the side of the house.

John rested his cheek against the rough bark of the apple tree. Something like Mama's touch, he thought. Gone rough from tender when I was a little boy.

He remembered how in the last few months after he had turned thirteen, Mama had been like a ghost pretending to be a person. She put supper on the table with ethereal movements, mostly greasy grilled cheese sandwiches or rubbery fried eggs. She washed the laundry only when John complained there was nothing clean to wear. But when she did the wash, she no longer folded it like she used to. Just slapped it into piles, hers and his, and shoved it into their drawers. Even then she didn't get it right. She would give John her socks or underwear. I don't think she ever got anything right in her life, he thought. Except me. But then John remembered all the evenings with the newspapers and he wasn't even sure about that.

In the months before her death, Mama had read the newspaper every evening while John did his homework at the wobbly pine kitchen table. Without looking up, he knew that she had lowered the rustling paper and was eyeing him suspiciously. Paralysed, he awaited her words.

"Where were you yesterday at four in the afternoon?" she had asked one day.

"At school," John whispered.

"You sure?" she scoffed. Her head dove behind the newspaper. "Because it says here that Mitchell Reiner, a kid on the 25th line, was abducted yesterday at 4 p.m. — on his way up his farm driveway. You know anything about that?" Her sharp blue eyes were knives.

"Of course not," he said, shaking his head as if to jerk the ludicrous thought out of his mind.

Mama ignored John's answer, horror etched on her face. "It was you who done it, boy! You! You got to quit doing that sort of evil, John," she threatened, "or else God's light isn't going to shine on you!"

John slumped against the table, petrified that Mama might do something more dangerous than talk crazy. He ignored the tears on his cheeks and stared at the numbers in his math book, yearning for the time he used to trust Mama, for the time she used to trust him. He quivered. Ever since I was a kid, he thought, you've taught me God is light. But there's only darkness here, Mama. Only darkness here with your insane talk and lies.

✍ ✍ ✍

"John!" Aunt Sarah yelled, breaking into his reverie, as she searched from tree to tree. "John! Rainbow's gone. Are you back here? Answer me!" Looking up into the tree, she discovered him. "Come down! What did Rainbow say to you?"

John wiped his wet cheeks. "Crazy talk about faces," he said, perplexed. "The faces of God. I don't know what she's talking about."

"Now why would Rainbow be getting all upset about the faces?" Aunt Sarah wondered.

"What faces are you talking about?"

"Oh, it's a long story. Please come down! And then I'll explain."

John leapt to the ground. Aunt Sarah squeezed his shoulder. "Let's sit here in the grass for a minute. The kids are playing. They'll be OK." She gazed at the macintosh apples forming on the rustling trees and sighed. "You know Grandpa has been carving for years. Mostly beautiful ducks and churches etched in wood; and faces — sometimes fat-cheeked babies. Or gnarled women and old men smoking pipes. Things people understand."

John thought about Grandpa, bent over butternut and maple and pine, chiselling and etching in his basement workshop. Ever since John could remember Grandpa had smelled of wood chips and sawdust. Of security and steadfastness.

Aunt Sarah continued: "One night soon after Grandma died last year, Grandpa was so lonely. He started praying — told God he didn't want to live any more. He yelled at God, and said, 'Why did you take her?' All of a sudden everything got quiet and he saw three faces — a vision, I guess. And they were beautiful faces, full of grace, wisdom and compassion. And love. And... well... holiness. Then he knew what he had to do to fight the loneliness. To want to live again."

"What?" John asked.

"Grandpa found three pieces of butternut, the best. And he drew on them, then carved till his hands ached. We could hardly get him out of his shop for meals he was so intent on his goal. He spent a few months carving the three faces that he saw in the vision."

"Where are they?" John interjected. "I want to see them."

"I'm getting to that part of the story. Since I'm the janitor, I have the key to the church next door. About a month ago, late one Saturday night, Grandpa took the key without telling anyone and hung the faces on the back wall of the church.

"The next morning when the sermon was over, Elder Martin — he's in charge of announcements — stood up and said, 'Who hung those strange faces in the back?' That was the first Reverend Lasater had seen of them and he was completely baffled. 'Any one know?' he asked.

"That's when Grandpa stood up and reverently said, 'Those are the faces of God — the Father, the Son and the Holy Spirit. I saw them in a vision after Thelma died. They're my gift of thanks to God. A gift I want to share with all of you.' Well, you should have seen Elder Martin's face! It got so red I thought he'd go up in flames. He bellowed, 'Blasphemy! God is Spirit. You are not permitted to carve his face in wood! Get rid of those idols!'"

John drummed his fists on the ground as he listened.

"Reverend Lasater marched down from the pulpit," Aunt Sarah said, "and whispered in Elder Martin's ear. Only it wasn't a whisper, because we all heard him say, 'Sit down!' then he turned to us, announced 'Amen' and steered us out of the church as fast as he could. I locked up and by the next day... well, the faces were gone. Vanished!"

"Who stole them?" John cried. "Who would do that to Grandpa?"

"I don't know," Aunt Sarah sighed. "Grandpa's work is valuable. People around here know that. So it could have been anyone. Grandpa sells a lot of his work at Mike Jobberty's store. I've been meaning to ask Mike if he has any idea who took the faces, but I've been so busy canning peaches and gardening and taking care of the kids, I haven't had time."

If I get the faces back from Rainbow, Grandpa will be happy again, John thought. I know that's why he's sad. Because they're gone, and Grandma, too.

John jumped up. "I'll go to Mike Jobberty's if you tell me how to get there. We have to get those faces back for Grandpa!"

And for me, he thought. Because nobody is ever going to accuse me again of things I haven't done and get away with it. I'll find those faces and prove to that crazy lady I'm innocent.

"I'll draw a map of how to get to Poffecton," Aunt Sarah said. "You can use my bike, if you don't mind. I'd drive you there, but it would mean packing up all the kids."

"I'll bike," John said. "Can I go right now?"

"Don't you want lunch first?"

"I'll eat later."

"OK, but just one thing," Aunt Sarah added emphatically.

"Don't mention the faces to Grandpa. Every time someone says something about them, he gets distressed."

✍ ✍ ✍

John pedalled up the steep hill to Poffecton. When he reached the sleepy town he spotted Jobberty's Arts and Crafts squeezed between Watler's Bakery and Hunter's Second-Hand Book Store. John locked Aunt Sarah's bike to a rusty railing beside the bakery and opened the door to Jobberty's. A bell jingled. Wedged between the cluttered counter and the wall a plump man cracked an enormous smile. "And welcome to you. What can I do to help?" he chortled as he butted out his enormous cigar in the sooty ashtray and extended a calloused hand through a mist of smoke.

John coughed. "Well, I'm here to find the faces of.... What I mean is...," he spluttered.

"Spit it out boy! Spit it out right now! No need to be shy!" Mike urged.

"I'm John Lazarus, Leonard Woodnutt's grandson. And I was wondering if you had any idea who stole the faces he carved? The ones that were hanging in my Aunt Sarah's church."

"Well! Well! Leonard's grandson! Any relative of Leonard's is a friend of mine." Mike lowered his voice mysteriously. He pointed at one of Leonard Woodnutt's carvings on the wall by the door — a cathedral, majestic and awesome. "I've heard that the thief belongs to your Grandpa's congregation."

"Someone from Grandpa's church?" John asked, astonished.

Mike's immense paunch quivered as he sighed and gabbled on. "I'm afraid so. It's the crazy lady that's terrified of frogs. The one that screamed and ran out of church the time the preacher got extra descriptive about the Egyptian plague, with all those frogs jumping in beds and every which way. The one that wears all the bright clothes. They call her Rainbow."

"Rainbow?" John squealed.

"That's what your Grandpa said, told me real confidential-like. But then I heard him telling Joe Farrow and Eulele Macpherson at the market on Saturday so I guess it isn't a big secret any more. But I don't think Leonard can prove it. He just says he knows for sure it was her."

So that's why Rainbow accused me, John thought. To cover up her own guilt.

"Is there anything else I can help you with?" Mike asked as he coughed and lit the butt of his cigar.

"There's just one thing. Can you tell me how to get to Rainbow's house? Is it close enough to bike to?"

"Take Main Street to the north bridge. When you cross the bridge, you'll see a gravel road to your right. Follow that till you come to a wee shack of a house. That's Rainbow's place."

"Thanks," John said.

"No problem. Like I said, any relative of Leonard's is a friend of mine. Come back and see me soon!"

✍ ✍ ✍

Supper with the family that evening was as enjoyable chaotic as it had been since John arrived to live with Aunt Sarah and Uncle George. With amusement, John watched his cousins perform their suppertime antics. The one-year-old twins, Jaclyn and Jennifer, scooped their spaghetti over the edge of their high chairs. Caleb slid off his chair to hide his peas beneath the table. Joanne, Emily and Michael continually tipped in their chairs, till they dangerously verged on crashing to the linoleum floor. Only Justin, the oldest child, sat quietly, twisting his spaghetti noodles around his fork. Suddenly, he looked up and his worried voice rang out over the pandemonium.

"Why was Rainbow shouting at John?" he asked, puzzled.

Grandpa stiffened. "Rainbow was here?" he croaked.

John glanced warily at Aunt Sarah.

"Just for a minute, Dad," Aunt Sarah said soothingly.

"What did she want from John?" Grandpa demanded.

"Oh, she just talked nonsense. That's all. Don't pay any attention to it."

Grandpa rose and slammed his fist on the table. He leaned over John and glowered malevolently down at him. "You are not to be around that woman, you hear?" he ordered. "If you see her coming, you run the other way! She'll put crazy ideas into your head before you know it. Don't believe anything she tells you. Do you understand?" Grandpa turned and stomped out of the kitchen.

Underneath the table, Caleb started to cry. Uncle George bent down and picked him up, then embraced him.

"He's changed since Grandma died," Aunt Sarah whispered.

John shoved back his tears and thought of how Grandpa used to be, so full of love and laughter, so full of surprises and adventurous notions. If I get the faces back from Rainbow, Grandpa will be happy again, John thought. I know that's why he's sad. Because they're gone, and Grandma, too.

✍ ✍ ✍

The next day John borrowed Aunt Sarah's bike, Justin's net and a plastic bottle, telling Aunt Sarah he wanted to explore the countryside. She waved him off cheerfully. He biked to the Mollar's farm, the one next to Aunt Sarah's, and stopped at their pond, searching the water for what he needed. When he spied the frogs, perched on a rotten log, he circled round them and swooped them into the net. He put them in the bottle and screwed tight the punctured lid. Then he pedalled to the north bridge at the end of town, crossed it, then turned right at the gravel road.

John gaped at her, then suddenly saw himself, bewildered and helpless, before Mama's devastating accusations. She wants to prove her innocence as much as I do, he thought.

John leaned his bike against a shady maple tree and banged on Rainbow's door, concealing his weapon behind his back.

He heard shuffling in the house, then the door creaked open. "It's you!" Rainbow hollered, alarmed. "The thief!"

John unscrewed the bottle behind his back and took out the frogs. He thrust them at Rainbow's face, and howled, "You stole them! Grandpa told Mike Jobberty."

"Didn't! Didn't! Didn't!" Rainbow moaned.

"And neither did I!" he cried. "But I will find them! Tell me where they are or I'll throw these frogs in your house. And

Continued on page 13...

Feature

The need for radicals

An interview with Brother Andrew

***In 1955, Brother Andrew, founder of Open Doors, began what became a lifelong ministry to Christians living in restricted areas. His many trips smuggling Bibles behind the Iron Curtain went largely unnoticed until 1967 when his first book,* God's Smuggler, *was published. Brother Andrew celebrated his 68th birthday on May 11, and the Christian news service* Compass *caught up with him two days later in the midst of his brief promotional tour of his latest book,* The Calling.**

Compass: *Looking back on more than 40 years of ministry, is there anything you wish you would have done differently?*

Andrew: I would do some things differently if I had known then what I know now. But you can only work with the knowledge and insight you have at that particular time.

Compass: *What would you change?*

Andrew: I never wanted to start a new mission or ministry. I wanted to be a decent missionary. I didn't want to pioneer in areas where no one had gone before. All that came by "accident." If I had known the consequences of working with so many people and building an organization I would not have started. In his grace, God did not show me everything in the beginning!

Compass: *From the time you graduated from Bible school in Scotland, through all the things you've experienced, would you say your theology has changed?*

Andrew: Absolutely!

Compass: *How?*

Andrew: I have a very simple theology: God has put us into a family by the minimum quantity of faith in Jesus Christ, his Son. All the other things that we think are essential — church membership, denominations, are important, but not essential.

For many years in Russia we worked almost exclusively with the Baptists. Then an Orthodox Priest approached me and said, "Why are you always giving Bibles to Baptists. Don't you think we need the Bibles too?" It was a revelation. Here was a church which even at the height of communism still had 80 million members and they had no Bibles and we didn't even bother to give them a Bible, simply because I didn't think I could fellowship with or pray with a priest.

All that has greatly changed. Communism died when it was young, only 70 years old. Islam is 1,400 years old. The Christians there have been under constant pressure. But after 1,400

CC PILES

Brother Andrew

years these Christians are still there. It creates in me a tremendous sense of respect for these Christians. I may not agree with all their theology, but they believe in Jesus. They are holding a light that has almost gone out in many places. But then, God's call to me was not to start a revival, but to strengthen what remains and is at the point of death. How can I encourage them if they cannot accept me? How can they accept me if I cannot accept them? So I'm now very open.

Compass: *Do you pray with Muslim fundamentalists?*

Andrew: I find it so easy now to pray with Muslim fundamentalists. I'm not saying there are no barriers. I can only enter into their world of thinking if I have a theology that makes them no less than I am. And I realize they can never love my Savior if they do not first love me. So I do everything to get into their circles and then they accept me. Then I present Christ to them, and they will accept Christ as Savior.

Compass: *So we must be willing to risk persecution?*

Andrew: Persecution is one of the most important instruments God has to purify the church. Once, when I was speaking at a university in North America, I made the statement that capitalism has killed more Christians than communism. The sooner we recognize that in the West, the healthier we will be as believers. Oppressive ideologies, like communism and Islam, cut away the unnecessary things and bring you back to the basics of faith in Jesus Christ.

Compass: *Since the fall of the Iron Curtain we've seen a lot more focus on the "10/40 window." Have you seen any positive changes in the Muslim world because of the increased attention there?*

Andrew: No. I am a pessimist. More and more Christians are leaving these countries. Some nations still have no churches at all. We've got to pray *more*, pray intelligently, pray with understanding.

Compass: *Do you see any signs of hope for the church in the Middle East?*

Andrew: Only if we go in and strengthen the church. I've always said, you either go to them to witness and they accept you because you go to them, or they come to us as occupation armies. The message will have to be the same: there is no salvation in any other but in Jesus.

Compass: *Are the Muslims really open to hear that?*

Andrew: I find them open. At the Islamic University of Gaza they have invited me several times to lecture to all their students on the subject of "What is real Christianity?" As far as I know, no [other] evangelical has ever had that invitation. I see the subject of so-called terrorism spreading. It will have some form in an increasing number of countries, and I'm very fearful of the future because we haven't come up with the answer to their radical methods of blowing themselves up. The effect of their methods is devastating as far as Western morals and principles are concerned. They are willing to die for what they believe in. If we are not, then we have already lost that fight.

Compass: *What's the answer?*

Andrew: This would be my message: we need a radical form of Christianity. We need reformation more than revival, reformation that changes the very structures of our society. Let's live for Christ, and if we die, we die and go to heaven, hallelujah! But let's not try to always deal with only the *symptoms* of a sick society, because there is no end to doing that. There's something better, something higher, something to live for, something to suffer for, something to die for. Then the other problems will disappear.

Compass: *Is that something you've learned from the persecuted church?*

Andrew: Yes. The non-essential things are not an issue with the persecuted church.

Compass: *Is it because circumstances force them to get back to basics? If you live in a free country it seems hard to live a radical Christian life. In some countries, like most Islamic countries, if you choose to become a Christian you automatically choose to live a radical life.*

Andrew: But the persecution is *because* of the radical life, not the other way around. Why are we not having persecution? Because we are dodging it. There are many Bible verses like 2 Timothy 3:12: "All who want to live a godly life in Christ Jesus will be persecuted." We go around that because we don't like that verse, and we interpret it so that it becomes meaningless. Or we apply it only to the time of the Apostle Paul. If we are radical in our Christian walk we will be persecuted.

Brother Andrew was interviewed by Jeff Taylor, a reporter for Compass Direct.

A necessary and inspiring look at the persecuted church

Marian Van Til

The Calling

By Brother Andrew, with Verne Becker.
Nashville, Tenn.: Moorings (a division of Ballantine/Random House), 1996. 247 pp. $27.95 Cdn/$19.99 US.

In *God's Smuggler* Brother Andrew told of Open Doors' early years. In this book, an easy-to-read page-turner like the first one, he continues the story. With the fall of the Iron Curtain and the Berlin Wall, Open Doors has begun to focus its efforts primarily on Muslim countries, where the Christian church is very fragile and where extremely isolated believers face persecution and death.

Open Doors has three main motivations:

* *To strengthen the body of Christ living under restriction or persecution by providing and delivering Bibles, materials, training and other helps, and encouraging it to become involved in world evangelism.*

* *To train and encourage the Body of Christ in threatened or unstable areas, to prepare believers to face persecution and suffering, and to equip them to maintain a witness to the gospel of Christ.*

* *To motivate, mobilize, and educate the church in the free world to identify with and become more involved in assisting the suffering church, believing that when "one member suffers, all the members suffer with it" (1 Cor. 12:26).*

Beyond a personal story

Andrew's purpose in this book is not just to update his own story, fascinating as it is. It is to move readers to examine or re-examine their own Christian calling. He reminds us that each of us has our small (or not so small) part to play in the "advancing of the kingdom of God" (p.4); and he recognizes "a process" by which God has worked in his life, and by which God works in the life of every Christian.

It is that process Andrew wants to share, and he analyzes it in 10 steps. They are:

1. Listen to God's prophetic Word for today.

2. Plan to do today what the Scripture says.

3. Become persistent in prayer.

4. Prepare to live as a Christian full time.

5. Penetrate every devil-inspired boundary or barrier.

6. Maximize your opportunities by being present.

7. Establish your profile as a Christian.

8. Become part of a permanent presence wherever you are.

9. Use your platform to proclaim God's message.

10. Allow God's power to flow through you into a needy world.

Continued on page 13...

Short story

The faces of God

... continued from page 11

I'll bring more tomorrow. The faces? Where are they?"

Rainbow quaked against the doorjamb. "Not me," she groaned. "I know he was telling everyone it was me. I would never do that. Never hurt anyone."

John gaped at her, then suddenly saw himself, bewildered and helpless, before Mama's devastating accusations. Innocent. Alone. She wants to prove her innocence as much as I do, he thought. As much as I always wanted to when Mama blamed me.

Ashamed, he thrust the frogs into the bottle and clumsily grappled with the lid till it was screwed on securely. "Then who stole them?" he pleaded, baffled.

If Rainbow didn't steal the faces, he pondered, who did?

"Someone with reason," Rainbow prophesied, calmer now that the frogs were imprisoned in the bottle.

It doesn't take any fool to figure that out, John thought. Without saying goodbye, he fled and retrieved his bike. The arduous ride back to Aunt Sarah's farm exhausted him as questions formed obstacles on his path. Why, Grandpa? Why did you lie about Rainbow? And why do you want me to stay away from her?

✍ ✍ ✍

In the clammy darkness John pressed his sweaty back against Grandma's cool gravestone. Alone, finally, he thought. Time to think about the questions that had churned inside of him all day as he played soccer with Justin, sang songs to the twins before their afternoon naps, washed the endless dishes and helped Aunt Sarah in any way he could. Once when he and Aunt Sarah were alone taking the wash of the line, he had almost told her about his visit to Rainbow that morning and Grandpa's accusation against her. But he kept quiet, no even sure why.

As if he could find an answer in Grandma's name, John turned and traced the letters — THELMA WOODNUTT — on the gravestone, like he always did when he sat by her grave. If Rainbow didn't steal the faces, he pondered, who did? He sighed wearily. There's only one thing left to do. Go to Grandpa and ask him why he accused Rainbow when it wasn't her at all. Ask him who could have stolen the faces.

John stood up and walked toward the house. He saw the church, looming against the night sky. Suddenly a dark figure appeared around the corner of the church and paused by the door, unlocked it and slithered inside. John held his breath. He darted from tree to tree, then crept stealthily to the door.

Inching it open, he peeked inside. A faint light ricochetted from wall to wall, reached the stairs to the belfry, then disappeared. John waited till the footsteps on the stairs receded, then tiptoed after them. He crawled up the narrow, dusty stairs till he reached a small platform. The shadow of a hulking figure loomed in the corner.

Beneath the church bell, the hunched body swayed and moaned, crying softly, "Thelma! Thelma!"

Suddenly John understood. "Grandpa!" he whispered.

The old man whimpered, hiding something in his lap.

"Grandpa! It was you!"

"John!" Grandpa rasped. "Go home! Back to bed!"

"No! Grandpa, it was you! You stole the faces!"

Grandpa shuddered.

"How could you?" John wailed, as he lunged at Grandpa. Grandpa grabbed John's thin wrists in his beefy hands. Something clattered to the floor. John yanked his arm free from Grandpa's grip. "You lied about Rainbow," he shouted. "Just like Mama always lied about me!"

"Please! John, please! Let me explain!" Grandpa's hands shook as he picked up the faces from the floor and held them up for John to see. A peace offering. John gasped. The exquisitely carved faces beamed with love, wisdom and compassion. And grace.

"Ohhh!" John breathed. "The faces... of God!"

"Father, Son and Holy Spirit," Grandpa murmured. "Did Sarah tell you about them?"

"Yes. Grandpa. The whole story." John's voice hardened. "Except she didn't know who stole them."

Grandpa winced. "That Sunday night," he said, "I hid the faces up here. No one understood what I meant to accomplish when I carved them. I couldn't make them see how real the vision was. And that was why I hid them. Being misunderstood was more than I could bear."

He sighed and continued: "I told people I was glad they were gone. That I was sorry I made them, though I never was. I told people that Rainbow took them. Everyone forgot about the faces except her. Because she knew she didn't take them. And I knew she didn't. But I let her live with the hurt of the lie because I didn't want any more shame. I just wanted the faces somewhere close where I could visit them, quietly, and remember the vision. Remember why I decided to keep living. I need to... because Thelma is gone and never coming back."

"But Grandpa! That isn't fair! You're up here remembering your vision! And Rainbow is living with your lie! If you don't tell the truth, you're no better than Mama accusing me all the time, lying about me, saying I killed babies and robbed stores, and murdered old people in their beds... and that I was evil. Evil! Me! No light from God for me!" John shrieked. "You have to go to Rainbow! You have to tell her it was you!"

Grandpa wiped his wet face. "I didn't know about your Mama's lies..., how much they tore you up and hurt you."

John wept. Heaving shudders racked his body, then finally subsided in sighs of exhaustion.

"Tomorrow," Grandpa said, touching John's shoulder. John blinked at him.

"I'll go to Rainbow's right after breakfast tomorrow. To tell her it was me." Grandpa paused. "Will you come with me?"

"I'll show you the way," John whispered. He leaned forward and took one of the faces from Grandpa's lap.

"The Son," Grandpa breathed. "Jesus."

John caressed the lines of grace on Jesus' face.

Sonya VanderVeen Feddema is a published writer living in St. Catharines, Ont.

A necessary and inspiring look at the persecuted church

...continued from page 12...

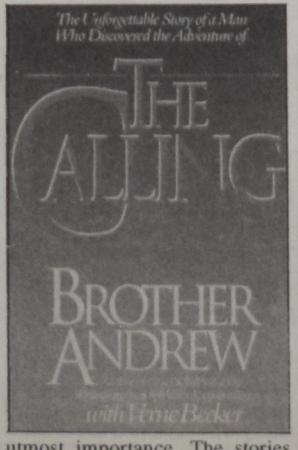
On their own these steps may seem gimmicky, despite their truth. But scattered throughout the narrative as they are, they become much more comprehensive. (They are collected in an appendix, along with a key word and related prayer for each.)

What Andrew is really describing is the whole-hearted, way-of-life Christianity that we Reformed Christians have always stressed but haven't necessarily always lived.

Andrew is convinced that "these steps describe what can happen when you pay attention to the call of God in your everyday lives — in your homes, your schools, your neighborhoods, your workplaces — and then follow it." If we do that, we can begin changing the world. Brother Andrew is living proof of that.

Open Doors' activities must be seen in the light of the critical situation that *the majority* of Christians face in the world today. We in the West are the privileged few in terms of freedom of religion as in many other areas. Many of us may be only vaguely aware that in many parts of the world (undoubtedly making up the majority in terms of numbers), Christians are living in conditions that resemble those of the early church under the persecution of Rome.

The strength of this book is that it tears you away from peripheral issues — and we comfortable Christians seem to have dozens that we consider of



utmost importance. The stories of these Christians who must worship in secret and/or face persecution and even death for Christ jolts the reader back to the reality of what taking up one's cross can mean — and what it might mean for us, too, some day. (Many such Christians actually feel badly for us in the West because there are so many idols which compete for our commitment; they have no such problem.) Such oppression separates the wheat from the chaff, bringing life down to its fundamental question: *Whom do you serve?*

It's that question which Brother Andrew hopes each of us will seriously ask, making or renewing our commitment to the calling God has for us.

One other thing for which Andrew and Open Doors are to be commended is that they have always been, and remain, apolitical (and a-denominational, I might add). It would be very easy to see the various oppressive regimes with which they deal as "the enemy."

But Andrew refuses to do that: "As long as we have an enemy image of any group of people, *we cannot love them.* God will not call us to any nation or people that we do not shed tears for when we pray for them."

He is especially sensitive to this in relating to the Islamic world (which will be the focus of his work for the rest of his life, he believes). Meanwhile, he never soft-peddles the gospel or compromises on the fact that Christ is our — and the world's — only Savior.

Feature

Twenty-five hundred women become 'releasers of life' at Airport Fellowship conference

CRC women experience Acts-like workings of the Spirit

Marian den Boer

"Let your light shine before men, that they may see your good deeds and praise your Father in haven."

Matthew 5:16 was a theme verse of the first ever "Releasers of Life" conference at the Toronto Airport Christian Fellowship in June. More than 2,500 women registered for all or part of this four-day conference, which for most of them was life-changing.

There was Anna Berkloo from Woodbridge Christian Reformed Church in Rexdale, Ont., who came with a desire to know more of her Lord. She had been aware of the Vineyard movement since attending a John Wimber conference in Chicago in 1987. With all sincerity she states, "Through the Vineyard, I have learned to love people in the Christian Reformed Church with all my heart."

There was Henrietta Swinkels from Jubilee Fellowship in St. Catharines, who came seeking further direction in her life. She came wounded and broken. She left with a confirmation of a definite ministry.

Look at the fruit

There was Theresa Molenhuis from Holland Christian Homes in Brampton, who makes periodic visits to the Toronto Airport Christian Fellowship. "We (meaning her husband and herself) will stay Christian Reformed," she states emphatically, "but the teaching here is not light. We always come out so blessed.... No doubt there are things not of the Lord, but let's look at the fruit."

There was also Lorraine Van Harten from Meadowvale CRC, who sat with her friend, Femmie Feddema from Port Perry CRC. Several times when I came near either one of these two godly women I was literally knocked to the floor under the power of the Holy Spirit.

And there was Wiepie Witteveen from Willowdale CRC, who attended alongside her friend Trudy Kloosterhoof from the Thornhill Vineyard. The desire of their hearts was to break down the barriers between denominations. This was the same desire expressed by another woman who worships at the Evangel Temple in Willowdale after having left the Christian Reformed Church 12 years ago. She has a vision of all the churches of all the denominations working together to bring in the great end-time harvest.

The Lord provided

I also met a mother and daughter from charismatic evangelical churches in Oregon. They were drawn to this conference by some literature given to them by friends. The daughter had been anorexic-bulimic and came worried about never being able to have children because of the abuse her body had been through. She went away laughing with the joy of the Lord.

There were some 20 women from New Zealand who heard about the conference several weeks before it took place. They wanted to come but it would take $50,000 to make the journey. They prayed and the Lord provided the money.

At roll call we learned that there were women from all over the world and from every denomination. There were Anglicans, Roman Catholics, Lutherans, Methodists, United, Baptists, Alliance and many more. We were all assured of the Father's love.

Wendy Virgo of New Frontiers Ministries in Brighton, England, spoke to our hearts when she told of a conversation she had with the Lord. "Lord," she said as she thought of all the times she had been a less than perfect mother to her children, "I have done everything wrong."

"I know," he said, "But, I have done everything right."

Personally the verse that sticks with me from the conference is Psalm 46:10: "Be still and know that I am God." Before going to this conference, I could pray and be sure the Lord heard me.

Many times I saw him answer my prayers, but I had never really sat still long enough to hear his voice. Now I feel more like one of the sheep in John 10:4-5 following Jesus because I know his voice.

Like the early church

Originally I ended this article for *Christian Courier* about here. I thought you, the mainly Christian Reformed readership, would be too sceptical and full of plain common sense to swallow anything else I could say about the conference or about the way the Holy Spirit moved among the women and directed everything.

I sent this rather incomplete article in. Editor Marian Van Til immediately called me. She wanted me to elaborate. How was "Releasers of Life" a life-changing conference? What made it so different from other conferences?

In a nutshell, the main difference is the Holy Spirit was able to move and do his work at this conference as he moved and worked in the days of the Acts of the Apostles. There were healings, drunkenness in the Spirit, mutual encouragements, teaching in the Word, prophecy, singing, praising and dancing.

Friday was my favorite day. It was the day I chose to take pictures for this article. As it turned out, I was too drunk in the Spirit most of the day to even focus the camera. This drunkenness began in the morning when I stepped out of my car.

I had a difficult time negotiating my way into the building and to a seat. Once seated I decided a cup of coffee would be just the thing. I left my belongings on my chair and stumbled to the main foyer where my knees buckled and I fell down laughing. Soon there were three of us lying on the floor laughing. Anyone who tried to help us up was in danger of joining us. I never did get my cup of coffee, but I sure got refreshed.

After a time of worship in the main auditorium I made my way to a workshop on children's church where Sue and Bill Dupley (pastors in children's ministry at the Airport Fellowship) gave us practical demonstrations of creative ways of releasing God's life through song, drama, dance and puppetry. Children are ministers in the church too. The Dupley's see children as little sheep rather than as lambs.

MARIAN DEN BOER

One session of the Releasers of Life conference, in the main auditorium of Toronto Airport Christian Fellowship.

Removal of long-time obstacles

After lunch I was off to a workshop on dance by Belma Vardy, an accomplished instructor who travels extensively teaching people of many denominations how to glorify God through this powerful form of worship. Her home church happens to be Meadowvale CRC.

I wasn't looking forward to this workshop simply because I have always regarded myself as having two left feet. This didn't matter. Under Belma's instruction I felt completely at ease. She seemed to have a direct line to God as she led a hushed room of several hundred women through the most worshipful dance I have ever experienced. We were in his presence.

My partner for one of the dance exercises was a woman who told me afterwards the only way she could have gotten through that workshop was to be partnered with a "drunk" like me. She had been living with the concept that she could never be good enough. When she was young, if she brought home an A on a test, her mother would question why it wasn't even better.

During the workshop this young woman overcame her stumbling block through one-on-one prayer ministry by a conference prayer team member stationed at the back of the room.

No post-conference 'downer'

On Saturday night, everyone present was each in turn crowned with a golden crown symbolically emphasizing a release into our particular ministries, some as teachers, some as evangelists, some as pastors, all called to bring others to know the love of Jesus.

After my "crowning," I walked back to my seat imitating a windmill. My arms and legs were turning in wide flying circles. I couldn't walk this way again if I tried, but at the time the only way I could get back to my seat was to walk in this bizarre manner which, by the way, had several people doubled over with laughter. That windmill walk gave me the assurance that part of my personal ministry involves blowing the Holy Spirit onto Dutch people.

One other thing made this conference different from others. There wasn't the ho-hum back-to-reality "downer" kind of experience one often feels when one comes home after a conference. We became women released into life to release life abundantly to others.

Marian den Boer is a free lance writer and CC columnist who lives in Hamilton, Ont.

How does God lead us in the right direction?

Peter and Marja are IN

Dear P & M:

As a teenager I know that the Bible says that God will lead us in the right direction for our adult working lives. But how do we know what direction to head into without the benefit of any specific divine intervention?

Dear Divine Intervention:

The writer of Ecclesiastes says: "No one knows the future, who can tell him what is to come?" (Eccl. 8:7). So we will not try to be psychics or fortune tellers and predict your future.

We can, however, reassure you that God does have a future for you, a plan for your life. King David said as much: "There is a future for the man of peace" (Ps. 37:37). Jeremiah said it, too: "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future'" (Jer. 29:11).

The *right* direction is *his* direction. Our first advice to you, therefore, is to commit every major decision to God. Pray for clear direction and a sense of peace. Put your trust in him to help you work out the details.

How does the answer come? Often it begins as an idea sparked by an interest. Usually it involves sorting out various feelings and sifting through differing advice. Always, as in any journey, it requires the taking of that curious and courageous first step.

A person who longs for some divine intervention needs to listen closely. Listen to the feedback you get from others about your gifts and talents. When do your teachers really affirm you? How do your parents feel? What do your friends think?

Also, listen to your heart and pay attention to your dreams. God speaks to hearts and through dreams. If you have an idea of what you'd like to do with your life, we think you should go for it and explore the possibilities.

> *I ask no dream, no prophet ecstacies,*
> *no sudden rending of the veil of clay,*
> *no angel visitant, no opening skies:*
> *but take the dimness of my soul away.*
>
> **from "Spirit of God, Who Dwells Within My Heart," George Croly, 1867**

Dare to ask yourself: If I could do anything or be anything, what would it be? Then ask how your deepest desires and strongest interests come under God's will. Once you know the answers to these two questions it becomes a matter of getting the best experience and preparation for your particular calling.

Don't ever think that you have to have everything figured out in advance. Life is an adventure; thus it has many unknowns. The fearful side of us would like someone else to lay everything out. But life would be very boring if we knew exactly what we were going to do next. If anything needs to be developed in us, it's our trusting side. Prayerfully take each step trusting that God is walking beside you. You will discover that he is!

Remember that nothing is ever wasted. Every relationship you enter has value, even if the other person doesn't turn out to be your life partner. Every course you take is worth something, even if you change your major halfway through university or college. Every job you do, including summer work, is important for developing character and teaching you life skills. Even (especially) "mistakes" are learning opportunities. So try this door, then try another door. By trial and error you'll discover which door best fits your frame.

By the way, divine intervention is always at work in our lives. The Lord's intercession is veiled from the eye that looks ahead but clearly visible to the eye that sees behind. Look back with the eyes of faith. You will find that God's hand has already been guiding you in the way he wants you to go.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Lenny Dijkstra loves her senior choir in Brampton

Lenny Dijkstra directing her choir, Soli Deo Gloria, made up of seniors aged 65 to 93.

Lini R. Grol

BRAMPTON, Ont. — "Holland Christian Homes can be proud of its choir," visitors said after the performance of Soli Deo Gloria.

HCH residents agree and *are* proud of their choir. But they know that this excellence has to be credited to director Lenny Dijkstra who has led them this far. Leading them is not a simple task, considering that choir members are between 65 and 93 years old.

Lenny, as she is fondly called, knows how to bring joy to even rehearsals, and at performance carries that joy over to an audience. She directs the choir as she is playing the piano, and sometimes swings around to cheer the audience into a lively sing-along of the refrains.

Humor is Lenny's secret. She knows how to instill confidence in choir members, some of whom don't read music or fear that their singing years have gone. It is not only her voice and piano training but her enthusiasm that stimulates her choir members. Rehearsals are never dull. Members all eagerly look forward to the Thursday morning sessions and miss having them during the summer.

Lenny's training as a voice and piano teacher (she acquired degrees in Rotterdam, and at the Royal Conservatory in Toronto) and years of practice earned her a gold medal in 1995 for having the highest marks in voice technique in all of Canada. A distinctive award for any voice teacher, but more so for one who grew up and was educated in another language.

A life-long love

Lenny was born in Rotterdam into a music-loving family of 10 children. As a little girl she picked out her tunes on the piano, so that her parents realized that at five years old she was ready for piano lessons. Her siblings before her had taken lessons, but none had enjoyed them as Lenny did. Only Lenny went on to make music a great part of her life.

In 1968 she came to Toronto where she became a piano teacher. Now she lives with her husband in Bolton, Ont., in a house filled with instruments and music books. From Bolton she travels to Brampton, Georgetown and elsewhere to teach, direct or participate in music events.

Her choir members say that they are fortunate to have Lenny as their director. Lenny in turn always says, "I just love directing them; they are marvellous, each and every one of them."

Meyer, Wassenaar & Banach

Barristers & Solicitors

4856 Yonge Street, Willowdale, Ontario. M2N 5N2

Telephone (416) 223-9191

Willem J.B. Meyer, Q.C. *Sy L. Wassenaar, Q.C.*

Martin Banach, LL.B.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling *BEFORE* you transmit the text.

Thank You.

Births

KIERS:

You know what?
We got a big surprise!
A new baby sister!
MACKAYLA FRANCINE

Our sister weighed 6 lbs., 7 oz., and was 19 inches long with piano fingers!

We all thank Jesus for bringing her safely to us at 7:21 p.m., on April 12, 1996.

Dad and Mom, John and Sylvia.
Grandparents, Hank and Roelie Kiers, Brighton, Ont., and Martin and Baukina Van Meekeren, Woodstock, Ont.

Hey Dad! Remember we get the bathroom first and we are the majority!

Signed by big sisters: Alyssa and Marina and we live at 159 Bond Street, Ingersoll, ON N5C 4C2

Marriages

BATTERINK/HOSMAR:

With joy and thanksgiving to God, Hank and Aly Batterink and John and Mary Hosmar are pleased to announce the marriage of their children

MARCIA
and
JIM

The ceremony will take place, the Lord willing on Aug. 3, 1996, at 2 p.m., in the Ancaster Chr. Ref. Church, Ancaster, Ont.

KODDE/VANDER KRUK:

Mr. and Mrs. Lourens and Wilma Kodde and Mr. and Mrs. Bill and Ria Vander Kruk are pleased to announce the marriage of their son and daughter

GERALD PIETER
and
SHARON RHODA

The wedding ceremony will take place, D.V., on Saturday, July 27, 1996, at 3 p.m., in the Bethel Chr. Ref. Church, in Waterdown, Ont., Pastor Kevin De Raaf officiating.

Future address: R.R. 2, Granton, ON N0M 1V0

Miscellaneous

EQUIPMENT OPERATOR/ HIRED HAND

Tractors, combines, loaders, backhoes, trucks; I have operated and maintained them all. Cattle experience as well. **Seeking full-time employment** in cash crop, feed lot, custom operation or construction. For a resume or questions please call **(613) 823-1396.**

Anniversaries

Congratulations to John and Corrie Aantjes (nee Vonk Noordegraaf) on the occasion of their 25th wedding anniversary!

the Netherlands Canada
1971 July 27 1996

JOHN and CORRIE AANTJES
(nee VONK NOORDEGRAAF)

will be celebrating their 25th wedding anniversary on July 27, 1996.

With thankfulness to God, we are pleased to make this announcement and be continued witnesses of our parents' love for each other and for us.

May God continue to bless you in the years ahead!

With love from:
Marian, Wim, Corine, Anthony, Erica and Yvonne Aantjes
Wim & Thelma Aantjes
Family and friends in the Netherlands and Canada.

Home address: 5982 Elcho Road, Wellandport, ON L0R 2J0

Anniversaries

Woodstock Thamesford
1956 1996

JACK and ALICE
(JAN HARM and ALIE)
KLINGENBERG

With gratefulness to God we are delighted to announce our parents' and grandparents' 40th anniversary.

Gary & Ruth Klingenberg — Avon, Ont.
Rebecca, Jonathan, Matthew, Brian
Fred & Liz DeVries — Dorchester, Ont.
Jonathan, Alison, Andrea, Adam
Herman & Clara Klingenberg — Brantford, Ont.
Shawn, Ian, Kevin
Chris & Annette Klingenberg — Beamsville, Ont.
Emily, Moriah, Joshua
Bill & Joanne Klingenberg — Owen Sound, Ont.
James, Laura
Mark & Cathy Hiemstra — London, Ont.
Joel, Ryan

We hope to celebrate together as family and friends on Saturday, Aug. 3, 1996, with an open house, from 2-4 p.m., at the Dorchester Golf and Country Club, 3342 Hamilton Rd., Dorchester, Ont.

Your being there is your gift to us.

Home address: 2 Conway Court, Thamesford, ON N0M 2M0

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Anniversaries

1956 August 3 1996

With thanks and praise to our God, we wish to announce the 40th wedding anniversary of our parents and grandparents

PETER and ANN VANSCHEPEN
(nee REGNERUS)

"I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth" (Ps.121:1,2).

We thank God for His faithfulness to you in the past and pray that He will continue to bless and uphold you in the years to come. Our love and congratulations:

Audrey & Ralph Schuurman
Alison, Jeremy, Ryan, Joel, Leah
Doreen & Jake Gringhuis
Jessica, Erica, Lauren
Nancy & Rob Koning
Michael, Melissa, Matthew

Open house to be held on Saturday, Aug. 3, 1996, D.V., from 2-4 p.m., at the Calvary Chr. Ref. Church, West Flamborough, Ont. Best wishes only please.

Home address: 1610-2nd Conc. W., R.R. #1, Lynden, ON L0R 1T0

Vacations

GOING TO HOLLAND FOR VACATION?
Why not rent a
VACATION APARTMENT
and visit family and sight-see at your leisure.
CENTRALLY LOCATED
near APELDOORN.
year-round accommodations.
FOR BROCHURE OR
MORE INFORMATION CALL
Harold or Nellie at
(905) 985-7891 or fax us at
(905) 985-0195.

Anniversaries

1946 July 25 1996

"For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations" (Ps.100:5).

With thankfulness to the Lord, we will celebrate, the Lord willing, the 50th anniversary of our parents, grandparents, and great-grandparents

TEUNIS and ADRIANNA
VERDONK
(nee ROMIJN)

We thank you for your generous love and patience and our prayer is that God will continue to bless you in the coming years.

With love:
Drika & Gary Duthler — Edmonton
Adrianna & Bennett (Alyssa, Kristin); Sara & Michael (Brandon), Daniel, Tony, Selikke
Nell & Peter Prins — Holland Landing
Andrew, Anita
John & Ria Verdonk — St. Ann's
Elisa & Wendel, Maria & Jeff (fiance), Julie, Sara, Rachel, John
Selikke Jane-Kelley & Brian Kelley — Edmonton
Brenna
Joe & Grace Verdonk — Brantford
Paulina, Adrianna, Catherine, Tony, Hinne, Benjamin
Tony & Yvonne Verdonk — Lynden
Alexander, Leslie, Alison, Kevin
Tim Verdonk — Dallas
Alan & Shelly Myke — Brantford
Peter & Lorna Verdonk — St. Ann's
James, Serenity
Marianne — Rygiel Home
Krista — at home.

Home address: 103 Mohawk Rd. W., Hamilton, ON L9C 1W2

Look for our Calendar of Events on page 19...

Classifieds

Anniversaries

1931 August 6 1996

With special joy and thanks to God we hope to celebrate the 65th anniversary of our parents, grandparents and great-grandparents

ADRIAAN and CATHELINA WALRAVEN
(nee TRAAS)

May God continue to bless you and keep you in His care.
With love from your family.
Kees & May — the Netherlands
Joann & Gerard — Collingwood, Ont.
Gommert & Margaret — Keswick, Ont.
Leny & Joop — Collingwood, Ont.
Adriaan & Connie — Georgetown, Ont.
Tony & Carol — Georgetown, Ont.
Ida & Wayne — Singapore
44 grandchildren and 37 great-grandchildren.
We invite all relatives and friends to an open house on Monday, Aug. 5, 1996, from 3-5 p.m. at the Collingwood Chr. Ref. Church, Poplarside Rd., Collingwood, Ont.
Home address: 16 St. Vincent St., Collingwood, ON L9Y 1N3

Obituaries

On Sunday, June 30, 1996, the Lord took to His eternal home our eldest member

MR. GEORGE BAARDA

We pray for the Lord's comfort and strength for his wife, Barbara, and their children and grandchildren.
The 60+ Club of Smithville Chr. Ref. Church, Smithville, Ont.

the Netherlands Redlands, Calif.
Nov. 27, 1938 - June 21, 1996
Psalm 27

Suddenly on Friday evening, June 21, 1996

WILLEM BEIJES

went to be with his Lord.
In the months before his death Wim realized he was a child of God. He will be sadly missed by his dear wife of 26 years, Marie Beijes.
Ralph & Margene Paarlberg — Grant Park, Ill.
Jim & Ruth Van Stelle — Tucson, Ariz.
Louise Huizenga — Brandon, Man.
Henry & Jean Huizenga — Highland, Ind.
John & Joyce Kerssies — Calgary, Alta.
Terry & Jacque Vander Slik — Petoskey, Mich.
The memorial service took place on June 28, 1996, at First Chr. Ref. Church of Redlands, Calif., Rev. John Kerssies officiating.
Correspondence address:
Marie Beijes, 28410 Buffalo Meadows Rd., Redlands, CA 92373

Obituaries

After an extended illness, the Lord called to his heavenly reward our beloved husband, father, grandfather, son, brother and uncle

JACOB LANGEVELD

on Sunday, July 7, 1996, at the age of 41, who gave joy, love and laughter to his family and friends, who was deeply devoted to his family and to his Lord, and who testified to the grace of God in his living and in his dying.
Husband of Marie Langeveld, nee Zylstra.
Father and grandpa of:
Peter & Sonya Langeveld — London, Ont.
Cameron Jacob Pieter
Sherry Langeveld — at home
Christine Langeveld — at home
Son of Alice Langeveld, London, Ont.
Brother and uncle of:
Enica & Art Tolsma — Chatham, Ont.
Alecia, John Paul, Nicole, James
Wilma & Casper Saarloos — Aylmer, Ont.
Pamela, Mason, Adam
Bill & Bonnie Langeveld — London, Ont.
Billy, Jordyn
Sandra & Randy Blacketer — Grand Rapids, Mich.
He will also be missed by his mother-in-law and her husband, brothers and sisters-in-law, nieces, nephews and friends.
"Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Is.40:31).
Correspondence address: 1899 Wavell St., London, ON N5W 2E3

Personal

If you're divorced or separated, male or female, in the 45-60 age group, and committed to dealing with your situation as a mature Christian, you will find yourself making many difficult, lonely decisions. I am a woman in this age group interested in corresponding with those who, like myself, are trying to navigate through these difficult waters. **The purpose is to share and support each other out of the encouragement and hope we have firstly and most importantly from our Lord.** I enjoy writing and will answer all correspondence. Send all letters to **File #2649, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

You will find
Peter and Marja's column
on page 15...

Vacations

BERGENTHEIM
TE HUUR VOOR VAKANTIE:

Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar:

J. Snijders
651-4 Ave. E.
Brooks, AB T1R 0H4
Phone: (403) 362-4052 or
(403) 362-2653

Teachers

SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the reformed tradition serving families and students in the lower Fraser Valley, has a **part-time teaching opening** in the area of accounting for the 1996/97 school year. Applicants should send resumes to:

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
(604) 581-1033

Accommodation

Accomm. available, part of comfortable renovated 1869 church. 3-Bedrs., lvgrm., dngrm., kitchen, laundry, private entrance, to share with Chr. professional male, 10 min. to Redeemer and Dundas, 15 min. to Hamilton, Brantford, Cambridge.
Phone (905) 648-4987 Ancaster

Church News

Christian Reformed Church

Address change:
— Rev. Cecil and Mrs. Karen VanNiejenhuis, 11510-122 St., Edmonton, AB T5M 0C1

New chaplain:
— The chaplaincy committee of **Shalom Manor**, Grimsby, Ont., is pleased to announce the appointment of **Rev. George Van Arragon** as their new chaplain as of Oct. 6, 1996. Calling church: Covenant CRC, St. Catharines, Ont.

Miscellaneous

ONTARIO DRUG BENEFITS

IMPORTANT News for Seniors and People Receiving Social Assistance

Because the federal government has reduced transfer payments for Ontario's health and social services by $2.1 billion over the next two years, the Ontario government must act now to preserve its drug programs.

Starting **July 15**, Ontario Drug Benefit recipients will contribute a small amount toward their prescription costs. Ontario is the last province to introduce co-payments.

How much you pay depends on your income. You will pay up to $2 per prescription if you are:

- single, 65 or over, with a net income of less than $16,018 per year
- a couple, both over 65, with a combined net income of less than $24,175 per year
- living in a nursing home, home for the aged or home for special care
- receiving welfare or family benefits
- receiving home care

You're 65 and your income is higher than the above? Then you pay the first $100 of your drug costs each year. After that, you'll pay only the ODB dispensing fee of up to $6.11 per prescription.

You have extra health insurance from a private company? Call your company. It may cover co-payment costs.

Call the Ministry of Health at **1-888-405-0405** if you have more questions. Or look for information sheets at your pharmacy.

Ontario

We go because God has called us

Evy Smith, RBC '89, and Grace Elgersma, RBC '90
Missionaries, linguists, and health workers in Mali, West Africa

Call our Admissions Office at 616-363-2050.
3333 East Beltline NE, Grand Rapids, MI 49505

Classifieds

Accommodation

Attention McMaster Students! 3-Bedr. furnished apartment. Suitable for 2 or 3 females. With security, close to bus, 15 min. from campus. Must be Christian, non-smoker. Have references ready regarding cleanliness and carefulness; even from mother will do.
Call (905) 525-8268

For Rent

For Rent: Attractive newer 3-bedr. main floor of raised bungalow + laundry, storage downstairs. Near canal, lake, woods. $720 +.
Call (905) 934-0432

Miscellaneous

The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

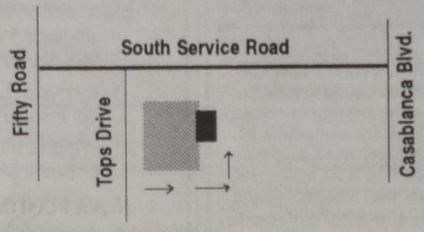
DCA Travel — Holland Travel Professional
Toronto 416-224-5211
Toll-Free (Canada wide)
1-800-667-2525
Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

Bed & Breakfast
Beautiful Niagara Falls.
A pleasant 15 min. walk to the Falls.
Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(905) 358-3534

Alton Lodges
Family resort, clean housekeeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.
For information contact:
Len & Rita Bette
459 Mosley St.
Wasaga Beach, ON L0L 2P0
Phone: (705) 429-2420

Miscellaneous

NEW
Grand Opening
August 5, 1996!
TOPS
Wholesale Cash & Carry
623 South Service Road
Grimsby, Ont.
(in rear of building)



Cheese, groceries, candy, chocolates, biscuits at wholesale prices.

SAVE! SAVE! SAVE!

clac
Christian Labour Association of Canada invites applications for the position of

Regional Training Centre Coordinator

This is a new position, with the location, Edmonton, AB. Serious applicants only, please.

The work will involve the development, administration and coordination of industry specific training, health and safety and other programs for workers, the administration of a training centre and applied research in areas such as employment and labour law, collective bargaining issues and apprenticeship and skills training.

Requirements for this position are good administrative and organizing skills, above average ability to communicate verbally and in writing, an interest in working with people and an understanding of Christian principles and how they relate to work and the workplace.

CLAC offers a competitive salary and benefit coverage.

Applications will be accepted until August 26, 1996 and should be directed to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6

Tel: (905) 670-7383
Fax: (905) 670-8416

Miscellaneous

Are you interested in a staff ministry?

We are looking for a minister of preaching and teaching who will also act as a ministry co-ordinator. We are a large, established congregation in Trenton, Ont. A church profile and job description are available upon request. Please direct inquiries or resume to **Search Committee, Ebenezer Chr. Ref. Church, 18 Fourth Avenue, Trenton, ON K8V 5N3, Attention: Mrs. Judy Van Huizen** or **call (613) 392-8488.**

FOR SALE

A Jubilee Fellowship CRC fundraising project.

Two brand-new, semi-detached homes, quality-built by Prinsen Homes in the Carlton/Vine area, **St. Catharines, Ont.**

Price per semi $102,900 (net of G.S.T.)

Very unique design. Partially-finished basement with roughed-in bathroom. Abundance of closet space. Seven-year HUDAC warranty. Extra-deep lot. Close to all amenities. No land transfer tax and 5% down for first-time home buyers.
Call **Ron Vahrmeyer** (Frank Penner Real Estate) at **(905) 646-3565** or **Gary Prinsen** at **(905) 935-7690.**

Events

L.D.C.S.S. Alumni Picnic

Saturday, September 14, 1996
from 2-6 p.m. (rain or shine)

All former students are invited.
Pack a picnic, bring a friend, a spouse and/or your family and join classmates from the '60s, '70s, '80s and '90s.

Info.: (519) 455-4360;
Fax (519) 455-4364.

Events/Classifieds

Events	Miscellaneous

Christian Festival Concert

By the choirs and Brass of the Ontario Christian Music Assembly Roy Thomson Hall, Toronto

On Friday, Nov. 1, 1996, at 8:00 p.m.

Guest Artists:
Marjorie Ginczinger, *Soprano;*
Sander Van Marion & Andre Knevel, *Organ & Piano.*
Under the Direction of
Leendert Kooij

Tickets:
Main floor & Mezzanine $22.00
Balcony (middle) $18.00
Balcony (sides) $14.00

Order from:
Ontario Christian Music Assembly
90 Topcliff Ave.
Downsview, ON M3N 1L8
Tel.: (416) 636-9779

ADA REALTY LTD.
2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
(403) 473-8149
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:

a) een cassette iedere week;
b) twee cassettes maandelijks;
c) een cassette maandelijks.

Prijs $3,50 per cassette
(plus $1,50 als u de cassette wilt houden)

Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON M1J 2Z8
of bel: (416) 289-0706

Luister naar het programma
Zingend Geloven

Toronto: CHIN FM 101
Elke Zaterdag 8:00 a.m.

Belleville: CJLX-FM 92.3 FM
Zondag 7:00 p.m.

Kingston: CFRC-FM 101.9 FM
Zondag 12:00 middag

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

DUNCAN-CKAY	10am	1500
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton- CHOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CIBQ	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30 pm	1280
St. Albert-CHMG	8:00 am	104.9

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	8:30am	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-WLKC	7:30 a.m	100.7
Newmarket-CKDX	9:30am	88.5
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor--CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

TELEVISION:
Faith 20-TV
(Monday to Friday)
Ontario 5:30am
on the Global TV Network
Check your local listings for cable outlets airing *Faith 20.*

Vision -TV
(every Saturday)
British Columbia ..... 7:00 & 10:00pm
Alberta ..... 8:00 & 11:00pm
Sask. & Manitoba..... 6:00 & 9:00pm
Ontario & Quebec..... 7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I. . 8:00 & 11:00pm

THE BACK TO GOD HOUR

P.O.Box 5070, Burlington,ON
L7R 3Y8 (905) 336-2920

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Aug. 2-5 ICS's 38th annual "Ontario Family Conference," with keynote speakers Marjorie J. Thompson and James Olthuis. Worship leader: Don Postema. At Ridley College, **St. Catharines**, Ont. Info.: (416) 979-2331.

Aug. 15 Guelph Ligonier Seminar, 2-10 p.m., Parkview Pentecostal Church, 89 Speedvale Ave. E., **Guelph,** Ont. Theme: "The Holy Spirit and Revival." Speakers: Drs. Jonathan Gerstner, Michael Haykin and Neal Hegeman. Admission: $20. Info.: 1-800-563-3529.

Aug. 17 Toronto Ligonier Seminar, 9 a.m. - 3:30 p.m., Trinity Presb. Church, corner Bayview & Hwy. 401, **Toronto**, Ont. Theme: "Holy Spirit and the Transformation of the Christian." Speakers: Drs. Mariano Di Gangi and Donald Carson. Admission $20. Info.: 1-800-563-3529.

Aug. 24-25 Service of ordination of Ruth Hofman, M.Div., on Sat. Aug. 24, at 7 p.m., First CRC of **Toronto**, 67 Taunton Road. Communion service Sun. Aug. 25, at 10 a.m. More information: (416) 766-9600 (Rosanne) or (416) 481-4912 (Church office). (#)

Aug. 25 Dutch worship service led by Rev. Henry R. De Bolster, 3 p.m., CRC, **Ancaster**, Ont.

Oct. 6 Dutch worship service led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.

Oct.30-Nov.2 "Free to Serve," celebrations will be held **Oct. 30:** Jubilee Auditorium, **Edmonton**, Alta., and **Nov. 2:** Redeemer College Auditorium, **Ancaster**, Ont. For details, see ad in C.C., July 5/96. (#)

YOUTH PASTOR

Ada Chr. Ref. Church in Ada, Mich., is seeking a **full-time youth pastor** to direct ministries with scope of ages 1-24, with focus on junior and senior young people. Able to work well as a team with senior pastor and lay volunteers. Ordained or unordained. Desire some training and experience but even more, a passion for kids.
Resume should be sent to: **Ada CRC, Youth Pastor Search Committee, 7152 Bradfield SE, Ada, MI 49301.**

DUCA CREDIT UNION

Full Financial Services

5290 Yonge Street, Willowdale, Ontario M2N 5R1 Phone: (416) 223-8502
Willowdale - Toronto - Rexdale - Etobicoke - Scarborough - Brampton - Orangeville - Richmond Hill - Newmarket - Oshawa - Bowmanville

Hope amid despair in Sierra Leone

ALAN DOERKSEN

Jan Disselkoen

Alan Doerksen

ST. CATHARINES, Ont. — In her 11 years working with CRWRC in Sierra Leone, Jan Disselkoen has lived through years of war and seen its devastating effects on the people of that small West African country. But she has also seen the hope that God can bring into the broken lives of people and the difference that Christian workers can make.

Disselkoen first went to Sierra Leone as a CRWRC volunteer in 1983. She fell in love with the country and returned as a full-time worker from March 1985 until February of this year. Right now, she is starting work in Toronto on a Masters of Education at the Ontario Institute for Studies in Education (OISE). She hopes to earn her degree in a year and a half, after which she plans to return to West Africa with CRWRC.

While in Sierra Leone, Disselkoen found she had to be flexible with her job description and focus on doing what needed to be done. She began her work leading CRWRC's local literacy program, training local leaders to teach literacy to others. "My work was never directly with the village people, " she explains. But she lived among the local people and learned their Creole dialect — a mixture of English, French, Dutch and African languages. She also learned Kurongo and developed literacy materials in that language.

In the last few years of her work, Disselkoen was assistant team leader for CRWRC's work in Sierra Leone. When the team leader was travelling, she would do his work. She also did bookkeeping, which was new for her.

For Disselkoen, the biggest challenge has been dealing with the unrest in Sierra Leone. CRWRC has responded to the after-effects of the war with "a holistic word and deed ministry" and "immediate response to people in need."

Accepting risk

Living in Sierra Leone required the acceptance of "a certain level of risk." Although the war was concentrated in the south and west of the country, it often affected Alikalia, a northeastern town of 3,000 where she was based. For instance, to get to Freetown, the capital city, Disselkoen had to drive for two days into neighboring Guinea and then fly from there to Freetown. It wasn't until last August that a direct route opened up between the northern region and the capital.

One major factor in the civil war was the diamond mines, which were directly south of where Disselkoen was based. When rebel soldiers attacked the mines, "suddenly there would be 1,000, 2,000 people a day running through the town," she recalls. It was difficult for her and her colleagues to deal with this. "When you have 1,000 refugees coming through in a day, you can't feed them all," she says. "You have to do what you can." Sometimes, "just to listen was so important to these people."

A view of Alikalia from the air

The civil war ended in late February after five years of fighting. Disselkoen believes that more people have died in recent wars in Sierra Leone and neighboring Liberia than in Bosnia, but "that does not make the news."

"I think one of the curses of Sierra Leone is the diamonds," she says. The country has no middle class — only very rich and very poor people, because of the diamonds. Finding a diamond is like winning a lottery for Sierra Leoneans.

War's brutal effects

The civil war has had lasting effects in the area where Disselkoen was working. "All of the families have lost members," she says. Rebel soldiers have stolen tools, burned crops extensively and killed many people. In addition, people who had long-standing grudges took advantage of the situation to get revenge on their enemies.

For Disselkoen and CRWRC, it was important to help the local people deal with trauma and work toward reconciliation and forgiveness. CRWRC sponsored a workshop for church leaders which dealt with these issues.

Although other relief groups left Sierra Leone during the war, "we stuck it out," says Disselkoen. Because of this, she adds, "we have a lot of credibility." She notes that Catholic workers have also remained in Sierra Leone.

The worst part of the war was from October 1994 to April 1995, when the rebels "made a concerted attempt to take over the whole country." In November 1994, the rebels attacked Alikalia, where Disselkoen and her colleagues were working. CRWRC's staff fled to Freetown, amid bullets and grenades. Seven weeks later, they returned to find their houses had been burned.

The rebels got within 20 miles of Freetown, but the government finally quelled them by bringing in South African mercenaries. "Nobody trusts the army in the country," says Disselkoen, partly because rebel soldiers are often found wearing the army's uniforms.

Pray, if nothing else

Although there is now a cease-fire in effect, Sierra Leone is still very underdeveloped. On a recent quality-of-life index, Sierra Leone was ranked 173rd out of 174 countries. Canada ranked first on the same list. The life expectancy in Sierra Leone is now 41 years. "People are dying because they can't get medical care." Many agencies don't want to work with countries as poor as Sierra Leone because they won't get fast results, says Disselkoen.

Literacy facilitator training in Sierra Leone

Canadians are not well-informed about the situation in Sierra Leone, and their reaction tends to be "despair about the violence," says Disselkoen. Some westerners feel they have to solve the problems of countries like Sierra Leone, but Disselkoen says, "There's a challenge to us to be patient." Her advice to concerned North Americans is: "Just listen with God's heart to the news. If you can't do anything else, then just pray."

The work in Sierra Leone has changed a lot in 11 years. "It was quite an expatriate program when we started," says Disselkoen, but right now, CRWRC has no expatriate staff there. There are 25 native workers and two Christian Reformed World Mission families who share work with CRWRC. In Sierra Leone, CRWRC and CRWM "have worked in a totally integrated way," explains Disselkoen. She says the native workers are "a real shining light there."

JAN DISSELKOEN PHOTOS (4)

Jan in her office after a rebel attack. Nothing was left of 500 books and four drawers of files except ashes.

Displaced people in Alikalia line up for food and medicine distributed by CRWRC.